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ABSTRACT

This manual contains career counseling materials and techniques for use with Vietnamese immigrants in the United States. The manual is designed primarily for career guidance specialists working in community colleges. Materials, in Vietnamese, are also included for use by Vietnamese clients. An introduction discusses the manual's purpose and organization. The second chapter provides background information on the Vietnamese and their culture, especially factors which relate to career guidance and the work world. This chapter also contains resource materials developed from a crosscultural perspective. Chapter three outlines several approaches for providing career guidance and counseling. The approaches described have a theoretical base and include practical strategies to meet the career development needs of clients. The fourth chapter describes career assessment measures that may be of use to Vietnamese clients. Reviews of job search skills for both client and counselor are found in chapter five. Chapter six includes information for both student and counselor on the Cooperative Work Experience Education programs available at community colleges. The final chapter is a resource list of career education materials used successfully with the Vietnamese. (APM)

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CAREER COUNSELING MATERIALS AND TECHNIQUES

FOR

USE WITH VIETNAMESE

Patricia Hawkins Katz, Project Director

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Project Monitors: Jim Hirschinger
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"In this huge United Flower Garden, all kinds of flowers have shown their beauty. America is a small world by itself. Now, in the spiritual gardens of the Americans, new flowers, with their new colors are born."

Le Tat Dieu
Bu Dai Ky

It is with this thought that we would like to begin this manual...

I. INTRODUCTION

We hope the words on the preceding page will aptly summarize what we hope you will feel about the Vietnamese clients you will be serving. You are the key to their being able to find personal satisfaction in the world of work.

Oftentimes we may not think of ourselves as "experts" in dealing with people from a different cultural background. We propose that you do not need to be an expert. We do not claim to be experts; we are still working for competence, just as we hope you are. This training program is designed to show you what you can do and to motivate you to want to provide these needed career counseling services to Vietnamese.

We hope that you will see that you guide Vietnamese clients basically the same way you guide others. Just as you try to assist others in optimizing their unique characteristics in the world of work, so will you help Vietnamese to optimize theirs.

PURPOSE OF THE PROJECT

Since the fall of Saigon in May 1975, the United States has received thousands of refugees. The plight of the refugee has not been an easy one--waking up to find themselves in a new environment; losing everything they had worked for; losing their beloved country. It is with these psychological traumas and experiences that they come to us.

All of the refugees first need to satisfy the very basic needs defined by Maslow--food, shelter, safety. When these needs are met, they, too, need to satisfy their needs for self-actualization. In order to satisfy those needs, they must find work. But how do they go about it in such a new and strange environment?

As part of the Vietnamese Career Education Project, a questionnaire survey was sent to the Deans of Counseling and Deans of Occupational Education of the 107 California community colleges. The survey asked respondents to identify the most important career-guidance needs of Vietnamese. A total of 85 colleges (79 percent) responded, and the following needs were identified as the top priorities of Vietnamese interested in attending community college:

1. English language
2. Financial aid
3. Awareness of cultural differences
4. Vocational counseling
5. Vocational training

The respondents confirmed the fact that career counseling materials and strategies designed to meet the special needs of Vietnamese clients were almost non-existent and were badly needed. A series of on-site visits by the Project Director, Patricia Hawkins Katz, to programs throughout the state further verified this need.

The main purpose of the project therefore, has been to reduce the discrepancy between what existed and what was needed, to increase the quality of career counseling for Vietnamese students. We identified and translated existing career guidance materials where appropriate, and where not available, developed new ones.

This Manual is an outcome of that effort. It is intended to acquaint guidance personnel with the cultural background of the Vietnamese and to provide guidance personnel with counseling materials and techniques to use with them.

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Project funds were authorized by the Vocational Education Act of 1963, as amended in 1976, Subpart 3.

DEFINITIONS

Many career guidance and counseling words can be interpreted in more than one way, so to prevent ambiguity, here is how the following terms will be defined and used in this Manual.

Vietnamese - an individual of Vietnamese heritage who is now living in the U.S.A. The term includes newly arrived refugees and immigrants as well as those who have resided in the United States for longer periods of time.

Refugee - "any person who is outside any country of such person's nationality... and who is unable or unwilling to return to...because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion..." (Refugee Act of 1980).

Immigrant - an individual who comes to a country with the intention of resettling permanently in order to better his/her life, not to fear for safety.

Career - a broad term that includes an individual's lifetime of paid and volunteer work as well as avocational and leisure activities.

Career guidance - assistance given to a client in the form of career information, assessment, individual and group counseling, placement, followup, and training in career decision-making skills.

Career counseling - one-to-one or group interactions between a counselor and client conducted for the purpose of enhancing the client's career development. Counseling can be short term or long term and can include assessing personal characteristics, exploring career options, making decisions, setting goals, and implementing/monitoring/revising action plans to meet those goals.

Career guidance specialist - an individual who provides one or more facets of career guidance for a client.

Client - a Vietnamese individual who receives assistance from a career guidance specialist.

TARGET AUDIENCES

This Manual has been developed primarily for career guidance specialists working in community colleges. It can also be used by guidance specialists working with Vietnamese clients in other settings, e.g., public agencies and private business and industry.

The Manual also contains material of direct use by Vietnamese clients in community colleges. (As noted in How to Use This Manual, the sections are color coded to distinguish between those for guidance specialists and those for clients.) Some of the materials may be at a reading or experience level that is not appropriate for clients who do not read English or Vietnamese or whose work experience and education is very limited. With these clients, it will be up to the career guidance specialist to simplify the materials and present concepts orally (in Vietnamese, where possible). These clients can be helped to see the advantages of increasing their communication skills.

The Career Guidance Specialist's Perspective

As a guidance professional seeking to help Vietnamese clients, your task isn't easy. First of all, there are tremendous differences among the Vietnamese you will be serving. Your clients may include any or all of the following:

- A Vietnamese who has graduated from college in Vietnam, the United States, or France and who is underemployed and looking for work that is more demanding and/or more financially rewarding.

- An unskilled Vietnamese who is desperately looking for a job of any kind in order to provide for a spouse and children.
- A highly motivated yet confused 18-year-old Vietnamese who has no idea what career to pursue.
- A former Vietnamese military officer who does not see any way to transfer his military skills to American civilian life.
- A middle-aged Vietnamese woman whose children are grown and who is seeking work outside the home (against the wishes of her traditional husband).

Secondly, you may sense some skepticism on the part of your Vietnamese clients, even though their polite manner and kindly nature will not directly reveal it. This is probably the first time they have ever sought professional help on a guidance or counseling matter. Even though you were probably recommended to them by a friend or relative or professional colleague, you will have to "prove yourself" as someone worthy of trust. Since professional career guidance and counseling is a new thing to them, they will have to be sold on its value.

Thirdly, your unfamiliarity with the language and your relative lack of knowledge about the Vietnamese culture will make it more difficult to identify those needs and to convey your expectations to your clients. Their great respect for authority will make you cautious about sharing your point of view. You won't be entirely sure how much to encourage "Americanization" of their former customs, habits, and values and how much to encourage the maintenance of their cultural uniqueness. You may not be sure where to begin, how deeply to probe, where you may offend, what they really mean.

Fourthly, even though you have studied and tried to apply some of the various career development theories you've learned in the past, you aren't sure which of these theories and the techniques that go with them--if any--apply to your Vietnamese clients. How do Vietnamese make career decisions?

There is no doubt that your role is a challenging one.

The Vietnamese Clients' Perspective

Your Vietnamese clients also have a difficult task--in fact, several difficult tasks. For Vietnamese refugees and immigrants, pain and personal tragedy are still fresh in their minds. Many don't know the status of friends and family left behind. Many are struggling with guilt for being among the survivors of the war and exodus from Vietnam.

Yet despite these memories, which can surface daily, they have been expected to get down to the business at hand--finding a place to live, schools for their children, transportation, a support system of friends and acquaintances, some kind of job. Regardless of their past experience, they have been expected to learn a new language, set new goals, get whatever education and training they lack, start earning their own way, and--if any problems occur--to ask for help.

Asking for help--particularly in the form of guidance and counseling from a stranger-is not something Vietnamese have been used to doing. Their Vietnamese schools did not employ guidance counselors. Teachers never taught units on personal problem solving, marriage and the family, career options, or job-seeking skills.

Formal career guidance activities didn't exist in their country. Religious teachings had little specific advice about career decision making. Vietnamese newspapers and magazines didn't carry articles on ways of finding career success. There were no public or private employment counselors, no "headhunters," no career-life planning workshops. There were personnel departments in Vietnamese, American, French, and other offices, but no one went to these for counseling; they went there to be hired. Family counselors were unheard of; social workers were rare. Psychiatrists and psychologists existed but were almost never utilized by the average Vietnamese.

It was not so much that career guidance and counseling was considered bad or undesirable in Vietnman. It was more that there was no recognized need for professional help on these matters. The immediate and extended family provided any guidance that was needed. Parents and grandparents generally guided the same way American families do--according to their own knowledge and experience. Since family elders are very highly respected by Vietnamese children and youth, this advice and counsel was almost always adopted and implemented. The gaps were filled by advice from friends, fellow employees, and employers. Whatever was left was learned via day-to-day experiences.

This same approach--getting advice from family and friends--has been your clients' same source of guidance in the United States. Those who arrived first learned the basic ropes and passed on their experiences to newcomers. Not surprisingly, many of the career-life patterns that have evolved look very similar. Thus, certain occupational fields, e.g., electronics, are heavily populated with Vietnamese while others, e.g., career guidance and counseling, have almost none.

Vietnamese are faced with literally thousands of career options from which to choose (some 40,000 U.S. job titles are listed in the U.S. Department of Labor's DICTIONARY OF OCCUPATIONAL TITLES); yet they are generally aware of very few. They are even less aware of how to pursue various options. What is more, when they are aware of new possibilities, they may not have the encouragement, financial cushions, and other reinforcements they need to go after these options.

Vietnamese with advanced education and professional experience may be frustrated at not being able to acquire the right credentials or licenses in order to continue the same careers here. Their needs may include help with the credential application process, test-taking resources, a search for potential employers in their fields willing to hire on a contingency basis until licenses are attained, or some unrelated temporary employment in order to pay the bills until the credentials arrive.

Some clients may be working in a field for which they were trained but may be experiencing the same type of career "burnout" now common among American workers. (Midlife crisis and desire for change can occur among many Vietnamese, too.) Not only are these Vietnamese frustrated with their work situations, but they feel guilty for not being satisfied when so many of their countrymen are still searching. Their needs may include dealing with these feelings of guilt and frustration in addition to finding strategies to 1) locate different occupations or jobs, 2) enrich their current jobs, or 3) seek career satisfaction from avocations.

Vietnamese clients with very few job skills may be overwhelmed at having to compete in the crowded American labor market. Their needs may include awareness of the advantages and disadvantages of various unskilled, skilled, technical, managerial, and professional occupations, what skills and training are needed for different jobs, strategies for pursuing that training, and job search skills. Chances are these clients will need your help in finding some temporary income while they go through the process of becoming more marketable.

As mentioned earlier, career and vocational guidance materials designed to meet the specific needs of Vietnamese clients are few in number.

Oftentimes, those programs which offer employment counseling, vocational counseling, career counseling, vocational training, vocational English, or related opportunities operate on the assumption that the Vietnamese client has an understanding of American culture and has already decided on a career or occupation; that he or she needs only to be informed about a particular occupation and receive proper training and education to qualify for entrance into that occupation. This is not necessarily the case.

The young Vietnamese adults who seek your advice may appear certain of their career plans, but it is possible that these decisions were made without much deliberation or research. Their expressed needs may be for information only, which you can easily supply. However, it is possible that they could also use some hints from you of other options as well as challenges to determine the soundness and practicality of their choices. Those who have no idea which career to pursue will benefit from your well-designed career counseling approach.

Vietnamese ex-military persons may feel totally out of sync with the American civilian labor scene. Their needs may be to identify jobs in which military knowledge is actually an asset or else identify competencies (skills and knowledge) that are transferable to other jobs and settings. Or they may need help in starting anew in a field that is of potential interest to them.

The middle-aged Vietnamese woman who is seeking paid employment outside the home could be experiencing anxiety and conflict over her decision to work. If she is working out of sheer economic necessity and has a traditional Vietnamese husband who is opposed to it, she may need your counsel as she deals with her feelings and with his. She will probably need guidance and support as she combs through the career options and their requirements and payoffs and as she makes her decisions. Perhaps she has the encouragement of her husband and children. If so, she is fortunate but still may need your help in identifying work options and in devising strategies to manage time and deal with any career-home conflicts that could arise once she begins working.

Characteristically, the Vietnamese who have been arriving in the United States have been basing their career/vocational choices on very limited information and usually on an unrealistic evaluation of their English skills, and no evalution of their other abilities, interests, values and job requirements. This situation is evident from a survey conducted with the Vietnamese students enrolled in the English As A Second Language Program at San Jose City College. This survey indicated that roughly half of the 350 students polled wanted to prepare for an occupation in the electronics industry. When asked about how they made these career choices, a common answer was "through talking with friends." They seemed almost completely unaware of other career choices open to them. This may be understandable, given the extent to which the electronics industry dominates the economic life of that particular region, but it is not a rational approach, and it can have unhappy consequences in the case of many individuals.

Many Vietnamese are unaware that in the U.S.A. career exploration is becoming commonplace, not only to young people starting out, but to mature individuals who may be considering a mid-life career change. They are not aware that structured career exploration can be a process with a tremendous potential for breathing new life into a career. Without proper career exploration/counseling strategies, Vietnamese clients just beginning their career search and those seeking career changes often end up as poorly paid dishwashers or teacher's aids, their talent and training lost to society, and their lives frustrated by jobs which do not adequately tap their potential.

Coupled with their career needs are the many other needs that your Vietnamese clients may have. Problems in financing, housing, transportation, language, interpersonal relationships, adjustment to change, anxiety over school and work pressures are difficult to separate from career needs and may, in fact, take priority over career planning at times. In short, your Vietnamese clients may be coming to you with a very full agenda of needs.

How to Use This Manual

Most sections of the Manual are divided into two parts: one is designed for the Career Guidance Specialist and the other for the Vietnamese Client. Here are some suggestions for using each of these.

A. Career Guidance Specialist Sections (buff)

1. As a Training Workshop Aid

   If you are attending the one-day training workshops designed to accompany this Manual, you will participate in several learning activities that have been designed around the Manual's content. The Manual is intended to be a reference book you can use again and again after the workshop.

2. As a Self-Study Guide

   If you are not a participant in one of the one-day training workshops and yet are interested in learning and using what is presented in this Manual, you can use it as a self-study guide. If you have never worked with Vietnamese clients before, you may wish to read the Manual from beginning to end. If you have had some experience with Vietnamese clients, it might be more helpful to review the Table of Contents and select certain sections for the competencies you need.

   You may find it useful to study and use the Manual in a staff-development effort with one or more colleagues. This team approach will motivate all of you to be more disciplined in studying and applying the content. More importantly, it will probably make it come more alive for you. You will find yourself discussing specific cases and situations you have experienced and building on each other's ideas as you plan new strategies for your work with Vietnamese clients.

B. Vietnamese Client Sections (white)

Note that the client materials appear in English and Vietnamese. You are free to duplicate them for use with your clients. You may find that you can give the materials to some clients with minimal explanation and followup. This strategy could be used with some Vietnamese who are familiar with handouts and self-study techniques and who are highly self-motivated. For them, the materials will be helpful with little clarification or explanation from you.

With most Vietnamese clients, however, reading some materials will not provide the emotional support and self discipline they need. Only a sharing of their efforts with family and friends, sensitive professional guidance specialists, and others who are empathetic and who are facing similar challenges can effectively provide this support.

It will probably be more valuable to use the materials in a three-part combination:

1. Introduce the materials and provide an orientation.
2. Assign them as "homework", encouraging the client to solicit opinions and help from others such as family members in order to complete them.
3. Followup when you meet together again by discussing the process the client used and the outcomes that he or she produced or attained.

Be prepared for your Vietnamese clients not completing the materials as homework. Such "self searching" techniques are new and may be threatening. Do not criticize the client for not completing the assignment. Instead, encourge him or her to listen as others share their findings (in a group session) or carefully go through the items with with the client (in an individual session). Reinforce with praise any efforts made but do not go overboard. Many Vietnamese react negatively to praise, and many feel that you are being condescending by making a "big deal" over their accomplishments.

The following section of the Manual, Cultural Orientation, will present cultural background information on your Vietnamese clients. As you review it, keep in mind the clients' perspective that was just described.

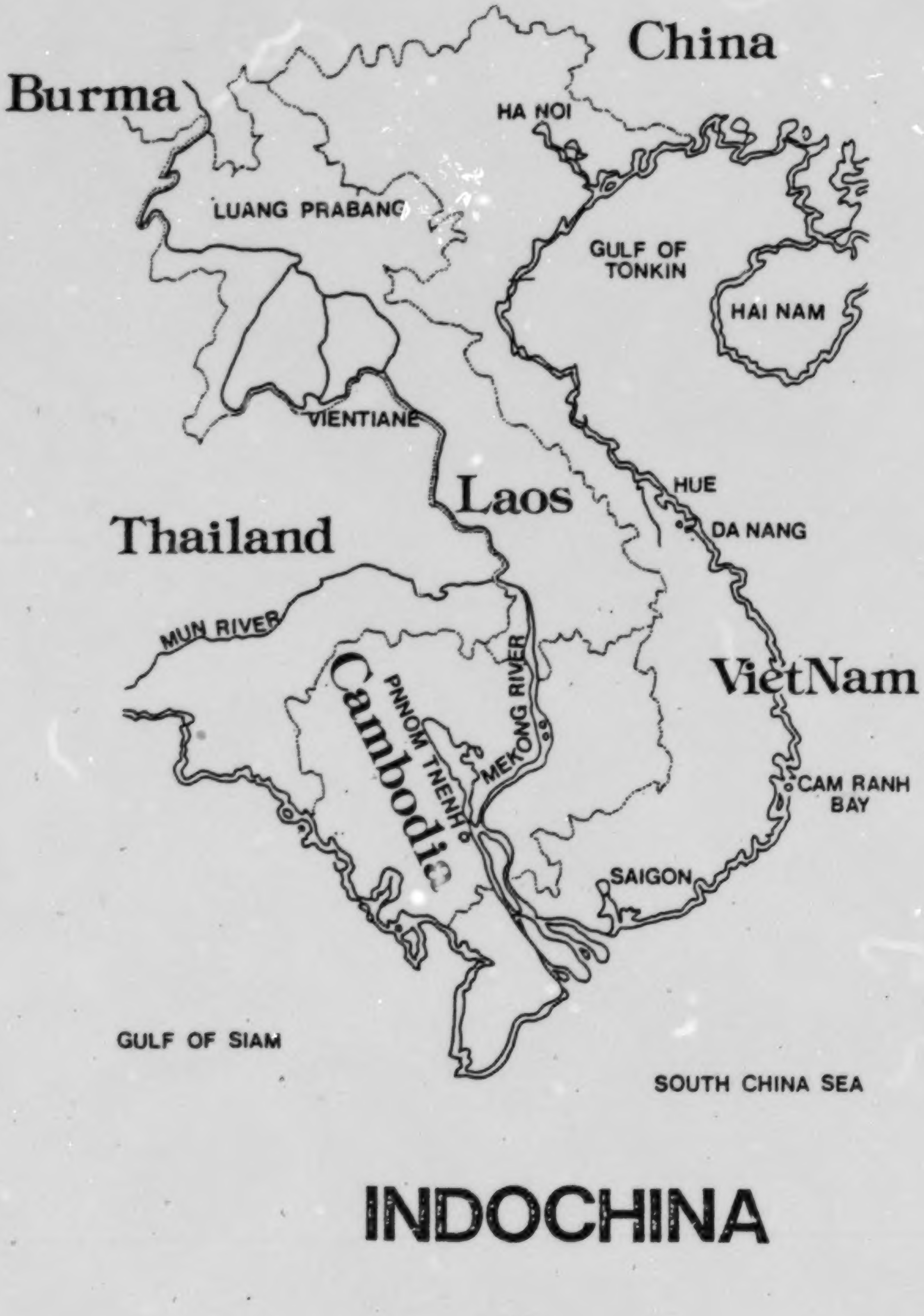
II. CULTURAL ORIENTATION

Ever since Vietnamese refugees began arriving in the United States in May, 1975, their enrollment in California community colleges has been increasing dramatically. As a result, guidance personnel are faced with the challenge of how to understand Vietnamese clients and how to serve their needs. Community college personnel have expressed a strong need for more information on the cultural background of Vietnamese in order to help them adjust more easily and effectively to their new college environment.

This section is designed to answer many of the most frequently asked questions about the Vietnamese and their culture. Illustrated are general cultural factors, as well as those factors which relate more specifically to career guidance and the world of work. Essentially, it is designed to help you answer for yourself, "What are the Vietnamese really like?" The section contains many resource materials (some with differing viewpoints) developed by American and Vietnamese cross-cultural specialists. In preparing this section, project staff reviewed numerous materials on cultural awareness. Several were identified as being particularly useful as background information for those working with Vietnamese clients and their families, and these appear on the following pages. In addition, project personnel prepared some original material to round out background material. Because the authors are addressing the same general topic, some material may seem repetitive. You are encouraged to choose those articles which present material relevant to your specific needs.

Here, then, are the common questions about Vietnamese culture and the articles or papers that relate to each . . . .

Question	Display
1. Where is Vietnam?	1a. Map of Indochina 1b. Map of Southeast Asia
2. Who are the refugees? What experiences have the Vietnamese had leaving Vietnam, in transit, and upon arrival in the United States?	2a. The Indochinese Regees: An Introduction. 2b. Refugee Route
3. What are some typical beliefs, characteristics, and mannerisms of Vietnamese?	3a. Perspectives on a Cross-Cultural Problem--Getting to know the Vietnamese. 3b. American-Vietnamese Cross-Cultural Information.
4. What is the Vietnamese language like? How do I address my clients? What are some common Vietnamese words, and phrases that I could try with my clients?	4a. Introduction to Vietnamese Language 4b. Vietnamese Names 4c. Common Words and Phrases
5. What "surprises" or unexpected things will Vietnamese discover about Americans and America's culture? What similarities could I build upon?	5a. A Guide to Two Cultures: American 5b. Vietnamese and Americans: Similarities to Build Upon
6. What else should I know about Vietnamese students and their counseling needs?	6. Understanding the Vietnamese Student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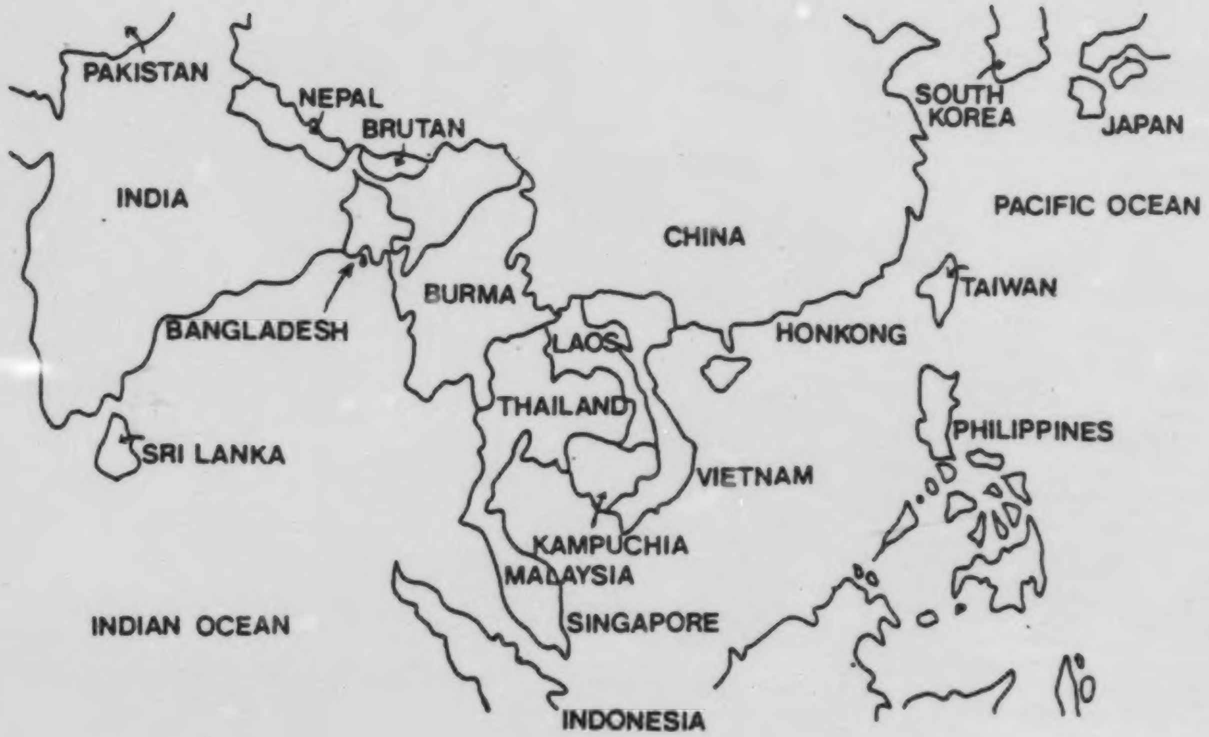
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LAOS
THAILAND
SRI LANKA
VIETNAM
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KAMPUCHIA
MALAYSIA
SINGAPORE
INDIAN OCEAN
INDONESIA

SOUTHEAST ASIA

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THE INDOCHINESE REFUGEES: AN INTRODUCTION

In the five years that have elapsed since the fall of Vietnam, Laos and Cambodia to the Communists, over a quarter of a million Indochinese refugees have arrived in the U.S. and thousands more have settled in Europe, Australia, South America, and other areas. Approximately another quarter of a million land and boat refugees remain in temporary camps in Thailand, Malaysia, Hong Kong, the Phillipines, Singapore and Indonesia. The number of Indochinese refugees in California alone is approaching 135,000 as new families and individuals pour into the state from Asian camps and from original settlements in other parts of the country.

The Asian countries of first asylum have only reluctantly accepted temporary responsibility for the refugees. Thailand's desire to establish peaceful relations with nearby Laos, Cambodia and Vietnam have been severely hampered by the refugee problem. Malaysia is troubled by an increasing proportion of ethnic Chinese among the boat people which it sees as a possible threat to its racial balance of Malay to Chinese as well as to its delicate relationship to powerful Vietnam. Singapore and Hong Kong are concerned about population increases in those small city-states and nearly all countries of asylum are disturbed by the massive amounts of aid by-passing their own poverty-stricken people on its way to the refugees. Hostility by the local governments and people has manifested itself in numerous ways: boat people have been fired upon and driven back to sea, refugees may be denied entry or kept in concentration camps before admittance to temporary holding camps, food and supplies may never be delivered to their intended destinations, and so on. It was Malaysia's decision to forcibly turn back any more boat people arriving at its shores that excited public opinion all over the world and prompted a special U. N. conference in Geneva in the summer of 1979.

The United States has committed itself to admitting 168,000 Indochinese refugees each year for the next two years. Overseas officials select the refugees for admission to our country based on the following criteria:

1) that the individual has close family ties in the U.S. or
2) that he or she has had previous employment by the U.S. government or
3) that the individual has had close association with the U.S. government or was a member of the armed forces of his country, etc., or
4) if the individual falls under any of several certain criteria called "humanitarian" (another country has refused to accept the individual, a special classification for Cambodian refugees, etc.).

Refugees may remain in camps for months or even years as they await acceptance to a permanent settlement area.

HISTORICAL BACKGROUND

Even as spring began in 1975, most Indochinese in South Vietnam, Cambodia and Laos did not anticipate the imminent Communist victory in the prolonged Southeast Asian War. Sudden powerful offensives in these countries and the anti-Communist governments' inability to respond warned only too late of the war's conclusion. The major cities (included Phnom Penh, Vientiane, Saigon, and Da Nang), already burdened for years by massive peasant refugee populations, became themselves points of evacuation as the People's Army of Vietnam, the Khmer Rouge, and the North Vietnamese-backed Pathet Lao took city after city on their march to victory.

Evacuation of American and native personnel before the fall was carried out late and with much confusion. Many individuals who believed themselves theatened by the new regimes felt betrayed by America's withdrawal and apparent refusal to help them escape. Emotions ran high and panic ensued as this initial wave of refugees left their homelands.

The approximately 150,000 people were settled temporarily in camps in Guam and the Phillipines, enroute to permanent settlement in the U.S., France or other places. The U.S. established four settlement camps across the country to aid in dispersing the new arrivals over a broad area (the four camps were: Camp Pendleton in California, Fort Chaffee in Arkansas, Elgin Air Force Base in Florida and Indiantown Gap in Pennsylvania). This dispersal, it was hoped, would offset expected economic problems that might have resulted from a massive influx of immigrants to one area at the same time. While some of the refugees have remained in the areas they originally settled in, many have drifted to particular parts of the country, notably California, Louisiana, Texas and around Washington D.C. because of family ties, climate and economic opportunities. As a reuslt, certain areas of the country have felt the burden of the refugee population more than others.

In 1976 and 1977, more refugees began leaving their homelands in response to repressive Communist policies or dissatisfaction with the new state of affairs. By the end of 1977, the number of people fleeing Southeast Asia increased dramatically as conditions at home worsened. The brutality of the Pol Pot regime in Kampuchea drove thousands of people to attempt escape from their forced labor camp villages, where they faced possible starvation or indiscriminate torture and death. Vietnamese and Pathet Lao excursions into the Laotian countryside in retaliation for past anti-Communist activities sent Laos, H'mongs and others swimming cross the Mekong River seeking freedom in Thailand or traveling north to China. The limitations on private property and finances and the nationalization of business in Vietnam, as well as an anti-Sino policy by the Hanoi regime, were the principle reasons for the flight or expulsion of thousands of ethnic Chinese among the continued flow of boat people.

Whether fleeing by land, sea or river, the refugees faced many hardships before arriving at their first settlement camps. Lack of food and water, being forced to brave the wide Mekong at night, the fear of being caught and murdered by patrolling soldiers, facing rough seas, pirate looting and rape in tiny boats not meant for sea-travel--these reflect only some of the difficulties the refugees endured in their escape. Estimates of 40-50% of the Vietnamese boat-people dying at sea as they tried to reach Malaysia, Indonesia or Thailand seem meager when compared to stories told by the handful of survivors of a once crowded boat. Tales by the Khmer refugees of the horrors of the new political regime describe massacres, butchery, slow starvation and death from exhaustion in perhaps the most oppressive policy of modern history.

The hard fate of the refugees is not always relieved by their arrival at the camps. Confronted with a hostile native population, food and water shortages, lack of medical supplies and poor sanitation, over-crowding with a growing population, and the fact that some of the boat-people have had to remain on their boats in ports for months before being admitted to land further racked the mental and physical health of the refugees. The belief that the camps are only temporary facilities allows them to tolerate these conditions for a time. Nonetheless, the stresses are taking their toll and reports indicate high incidences of emotional disorders, sometimes manifested in violent ways, such as wife and child abuse, molestation. Most of the refugees spend their time in camp waiting idly for news from relatives or potential sponsors, for processing to be completed or in makeshift English classes.

IN THE U.S.

The 1975 refugees went from a temporary camp in Asia to a camp in the U.S. where they were processed and sponsored. Current arrivals come from settlement camps directly to their American sponsors through the voluntary agencies. The federal government is primarily involved in financial support to voluntary agencies and social service agencies through the Indochinese Refugee Assistance Program (IRAP) appropriations administered by the Department of HEW.

Voluntary agencies (VOLAGS) do most of the actual resettlement of the refugees. Each agency has a contract with the State Department through which they receive a per-capita grant to assist in the resettlement process. Current grants are $350 per person, down from a figure of $500 in 1975. The grants are not expected to be delivered directly to the refugees, but are meant to cover relevant services as well. Most agencies pass down a significant amount of this grant in cash payment for basic early support. VOLAGS are required to meet new arrivals at the airport, provide initial food, lodging and emergency medical services as well as facilitate adjustment through referral to appropriate counseling, training, job placement, health, education and food services.

Various studies have shown that the vast majority of refugee households are working and not dependent on welfare for total financial needs. Because of the comparatively low wages they receive, however, many families do require some sort of supplemental aid. Actual figures on welfare recipients are deceptive since most families on the rolls at any given time are off them within a few months while new arrivals are added. Indications are that the Indochinese become independent of welfare payments at a faster rate than other immigrant groups have in the past. Pride, a tradition of hard work and pooling together of family support accounts for this distaste for relying on outside assistance.

Refugee health problems are varied, but all individuals are screened before leaving the camps in order to offset the possibility of danger to the health of people outside the camps. Refugees commonly need eye and dental examinations and care, treatment for parasites, some skin infections, hepatitus and in some cases TB. This last health problem has been a cause of grave concern among many American communities where there is a fear the Indochinese will bring the disease into their neighborhood. This fear stems mainly from ignorace of the nature of TB (active versus inactive types) and the screening process that is required before anyone can be admitted into this country, as well as to ignorance of America's own TB problems and the ever present fear of strangers moving nearby. Actual danger of TB or any other disease spreading because of the refugees is virtually nonexistant and health officials maintain that any dangers the refugees pose are to themselves individually rather than to any other person.

The critical changes that have occurred in the lives of the refugees have brought about many emotional and psychological problems. Beginning with a loss of homeland and possessions, separation from loved ones, the refugee in America is confronted with a change in job, status and entire way of life. The language barrier coupled with the new and intricate aspects of American life tend to confuse and disorient the new-comers. The hardship of going back to school or taking job-training, the difficulty of finding jobs commensurate with their abilities or past experience, intense competition, the raised status of women and the rapid acculturation of children also contribute to the stress factors of the new life. Family problems, such as conflicts between husband and wife or parent and child, commonly result from the changes in value orientation that accompany resettlement. Refugees tend to internalize stress, which often results in psychosomatic problems (headaches, sleeplessness, stomach disorders, malaise, etc.). Chronic depression accompanies feelings of hopelessness, lowered productivity in work or school, wife and child abuse, alcoholism, and other stress-related problems. Many refugees feel worthless, helpless, inadequate and frustrated in their daily interactions with Americans. All refugees suffer from depression to some degree and for many it is the major cause of physical unhealthiness.

Other aspects concerning resettlement of newer arrivals are worth mentioning. Many recent arrivals tend to be less educated than those who came in 1975. There are, however, also many middle-class, educated Indochinese among them. New-comers generally have more serious physical problems and greater difficulty adjusting to American culture. These individuals have had little previous experience dealing with Westerners and suddenly coming to the U.S. becomes an aggravated culture shock for them. At the same time, they are not more difficult to resettle because their expectations are lower and they are more willing to accept lower paying jobs. They may have trouble in the initial stages of resettlement because of language and medical problems, but once entrenched in the system, they have proven to be as industrious and reliable as the earlier refugee populations.

Source: Indochinese Cultural Awareness Training Manual, Indochinese Community Health and Education Project, San Diego, CA.

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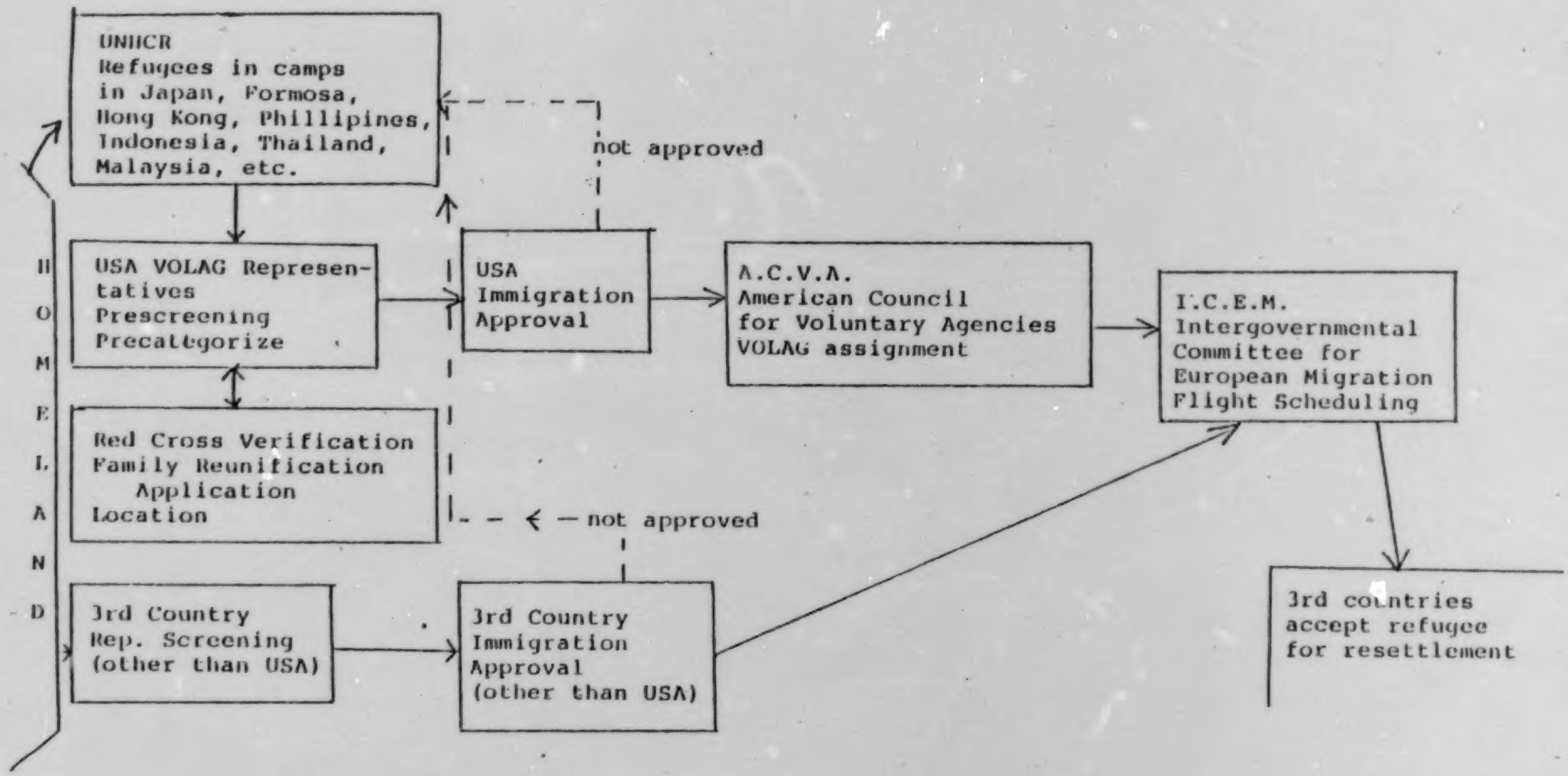
UNHCR
Refugees in camps in Japan, Formosa, Hong Kong, Phillipines, Indonesia, Thailand, Malaysia, etc.
not approved
HOMELAND
USA VOLAG Representatives
Prescreening
Precategorize
USA Immigration Approval
A.C.V.A.
American Council for Voluntary Agencies
VOLAG assignment
I.C.E.M.
Intergovernmental Committee for European Migration
Flight Scheduling
Red Cross Verification
Family Reunification Application
Location
not approved
3rd Country Rep. Screening (other than USA)
3rd Country Immigration Approval (other than USA)
3rd countries accept refugee for resettlement

REFUGEE ROUTE

From: International Rescue Committee

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Indochinese Refugee Education Guides

#13

GENERAL INFORMATION SERIES: Perspectives on a Cross-Cultural Problem — Getting to Know the Vietnamese

Introduction

Ever since the Vietnamese refugees arrived in the U.S. in May 1975, many Americans have expressed a great interest in getting to know them better. Sponsors have wanted to know what Vietnamese are like so as to avoid friction and misunderstandings while the refugees were temporarily living with them in their homes. Teachers and other education officials have wanted information on the 'cultural background' of the Vietnamese refugee children to help them adjust more easily to the new environment of the American school. Workers in voluntary agencies, as well as those in state and federal agencies dealing with the refugees have wanted to know about the 'Vietnamese value system' in order to devise more effective resettlement programs.

This Refugee Education Guide deals with the most frequently-asked questions about the Vietnamese people and their culture. Essentially it is designed to help you answer for yourself, in some measure, the difficult question which you may have asked: What are the Vietnamese like? It contains, after careful selection and close examination, many frequently-made observations and remarks about the Vietnamese, by non-Vietnamese, as well as by the Vietnamese themselves. In its effort to collect, analyze and disseminate information on the cultural traits of the Vietnamese, the National Indochinese Clearinghouse has taken part in nearly a dozen workshops and conferences where this subject was discussed. It has also benefited greatly in the past year from a massive body of diverse information on the Vietnamese refugees arising out of the nearly 15,000 telephone calls received on its Education Hot Line from both Americans and Vietnamese all over the nation. It is hoped that, with all this disparate information now sorted out, selected and condensed in one bulletin, some perspectives can be given on the special cross-cultural problem of getting to know the Vietnamese.

Reprinted December 1980

On the subject of getting to know an individual, the Vietnamese have an interesting saying:

Đi lâu mới biết đường dài,
Ở lâu mới biết con người phải chăng.

Just as the length of a road is known only by actually traveling on it,
The qualities of a man are known only by living with him for a long time.

It is useful to keep in mind this little point of wisdom from the Vietnamese when, as Americans, we seek to understand them by our various means. Our intentions may always be sincere, but our means — like this small bulletin — cannot be but inadequate by the Vietnamese yardstick of the above-mentioned popular saying.

Vietnamese Through the Eyes of Vietnamese

Following are English translations of excerpts from the book Người Việt, Đất Việt (Vietnamese People, Vietnamese Land) by Cửu-Long-Giang and Toan-Ánh; 528 pages; Nam Chi Tùng Thư Publishers; Saigon, 1967:

"....Vietnamese are an intelligent people. They possess a keen sense of observation which gives them the ability to grasp things quickly; it also gives them a tendency to imitate others. Short on a sense of innovation, they tend to hang on to old and established ways. They are skillful with their hands and love to outsmart each other in small petty matters, an inclination which often leads to craftiness. They have a mocking sense of humor which can sometimes degenerate into disparagement.

"Vietnamese have a high regard for morality and uphold the five Confucian virtues of humanity, righteousness, propriety, wisdom, and faithfulness as guides for their daily conduct. They love book-study and have avid minds.

"Ordinarily giving an appearance of being shy and afraid, they value peace and harmony in all relations. However, when they are faced with danger, or are on the battle field, they display great bravery and know how to maintain discipline, giving death itself as much weight as an airborne thistledown. Often motivated by compassion for others, they have a strong sense of gratitude.

"Vietnamese also have several serious flaws in their character. They are a shallow people who are also boastful. They lack patience and attach great importance to surface appearance. They yearn for status, fame and fortune, love fun and the gay life, and like to gamble for money. They believe in ghosts and spirits, and worship gods and deities. They are arrogant and love to brag.

"...A most admirable trait in the Vietnamese, however, is the love they have for their country. It is this strong attachment to their native land that has helped them, several times in the course of their history, to liberate their country from domination by their northern neighbor, China; in the last hundred years, it has enabled them to keep up a relentless struggle against French colonialists...."

This rare description of the Vietnamese character by two Vietnamese cultural historians, interesting as it might be, gives us only a quick glimpse of what Vietnamese are like. The brief description will have to be elaborated on and complemented by other sources before a balanced and useful picture can emerge.

A Trait Called 'tánh cần cù'

When asked to comment on the major characteristics of their people, many Vietnamese often mention 'tánh cần cù'. From the sometimes lengthy descriptions given for it, its closest English equivalent seems to be 'industriousness'. But Vietnamese say that 'tánh cần cù' is more than being industrious, pointing out that Americans are also an industrious people but are not regarded as having this trait. It seems to be a combination of thrift, industriousness, patience, determination and endurance that allows a Vietnamese farmer to plough his field all day under the hot sun, walking slowly behind his water-buffalo, ankle-deep in the mud of the rice paddy. It is also, they insist — recalling the recent Vietnam war — the trait that allowed a whole army to be supplied bit by bit, ant-like, by provisions carried on the backs of men and women who had to travel on foot hundreds of miles over perilous jungle trails. Seen through American eyes, 'tánh cần cù' is perhaps the quiet willingness to do things the hard way when the hard way is the only way possible.

There are indications from America's experience in Vietnam, as well as from direct observations of the refugees' behavior in the U.S., that there is validity in this self-image on the part of the Vietnamese. And leaders of refugee groups, as well as Vietnamese intellectuals writing in various refugee publications in the U.S., are unanimous in seeing in this quality the source of strength and resiliency that will eventually allow the refugees to pull themselves up slowly but surely by their own bootstraps.

Love of Learning

'Tánh hiếu học', which literally translates as 'love of learning' is another trait which is frequently mentioned as a characteristic of the Vietnamese people. Another image which the Vietnamese have of themselves, 'tánh hiếu học' needs to be examined more closely, if for no other reason than the fact that no people of any culture ever describes itself as harboring a hate of learning.

What the Vietnamese mean by 'love of learning' should not conjure up the picture of a small nation where there are great libraries and where the literacy rate is one hundred per cent. Nor should it bring to mind the image of great scholars and scientists devoting their entire lives to the pursuit of knowledge and the investigation of things, even though 'investigation of things', or 'cách vật', is one of the eight main precepts in the Confucian classic 'Đại Học', or Great Learning, one of the several Chinese classics that have exerted a profound influence on Vietnamese cultural life.

The love of learning which the Vietnamese talk about is actually a traditional, deep, and almost subconscious respect for the learned and their learning. Until the early 1900's, this respect for learning was embodied in the traditional scholar with his long tunic, long finger nails and scraggly beard, sitting on an ornate straw mat with his Chinese classics and his calligraphic writings beside him.

Perhaps the Vietnamese attitude toward learning is best exemplified by the documented story of the illiterate old farm woman who took a sheet of rice paper away from her grandson and reverently burned it because it had calligraphic writing on it, rather than let the little boy desecrate it by making it into a kite for his own entertainment.

Western observers — French and American — see this Vietnamese 'love of learning' as a strong veneration of book-study, much more than a dynamic Faustian drive "to strive, to seek, and never to yield" in the pursuit of knowledge, which is more commonly associated with the peoples of the Western world. American

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educators familiar with education programs in Vietnam have often observed that the Vietnamese child's style of learning tends to be of the passive variety rather than the active. The child has been reported to rely more on listening, watching and imitating than on experimenting, trying things out, and generally discovering things for himself by himself. Perhaps this is what the cultural historians Cửu-Long-Giang and Toan-Ánh meant, too, when they remarked that Vietnamese had a "tendency to imitate others", and that they were "short on the sense of innovation".

Vietnamese love to point out, as evidence of their deep respect for learning, the fact that high-level administrators of the country used to be sought exclusively among talented scholars who were chosen for their high public offices through grueling competitive examinations styled after the Confucian examinations in China and administered directly by the imperial court. Many American officials with service in Vietnam have noted that even though the imperial examinations themselves were abolished in the early 1900's after the opening of the country to Western influence, the preference for scholars to serve in high positions is still strong in modern-day Vietnam.

There are positive as well as negative aspects to this deep respect for learning. The high value placed on learning tends to make the Vietnamese student a hard-working one, and the high regard for the learned tends to make him place his teacher on a higher level of respect than his American counterpart would. But when learning is equated with book study and is devoid of any serious concern for practical experience — which seems to be the observation of most non-Vietnamese familiar with Vietnamese culture — the consequences can be serious. These observers have pointed out that it is not unusual to find young Ph.D.'s schooled in the West, with not a single day of administrative experience, appointed to run vast and complex government agencies. So it is well to remember that this "love of learning" on the part of the Vietnamese can range from an enlightened and healthy respect for scholarship to a blind veneration of the learned and everything connected with book-learning, an attitude more commonly found among the less-educated masses.

If this cultural trait is preserved by the refugees in their new life in America — and several thoughtful observers have recently expressed doubt that it will not be affected in some degree by the cultural transplanting undergone by the refugees — it is reasonable to expect a very positive attitude on the part of the refugee parents regarding the education of their children. And, as has been reportedly the case of the Chinese Americans, a good proportion of the Vietnamese refugee children can be expected, in time, to find their way into American universities and colleges, propelled there by, among other things, this special 'love of learning' which their parents brought with them to America as part of their cultural baggage.

Heart Versus Mind

American difficulties in Vietnam during the period of American involvement there have been seen by specialists in cross-cultural communication as being the result of a pernicious conflict between a 'heart-oriented culture', the Vietnamese, and a 'mind-oriented culture', the American. Even though we have to take into account the special blinders put on these experts by their professional discipline which tend to make them see things in the light of cross-cultural differences alone, their opinion is well worth a closer examination.

If 'heart' is understood to be feelings, sentiments and emotions which motivate people's behavior independently of the dictate of reason or rationality — what the Vietnamese themselves refer to as 'tình' or 'tình cảm' — then it is safe to say that the Vietnamese are, indeed, a heart-oriented people. There seems to be a distinctive predilection among the Vietnamese for literature and music that are deeply sentimental and sad. Kim-vân-kiều, the long poem which is the recognized centerpiece of Vietnamese literature and which is said by experts on Vietnamese literature to portray the very soul of the Vietnamese people, is, in fact, the story of a beautiful young woman, buffeted by the vissicitudes of life, lamenting her hapless fate. Tough Vietnamese rangers, fresh out of battle, were reportedly seen sitting rapt and moist-eyed through ballads of unrequited loves and untimely bereavements sung by pretty singers in Saigon cabarets. And the Vietnamese classical musical form of 'Vọng Cổ', greatly appreciated by the masses, is described by Vietnamese musicologists to have a hauntingly sad quality that "seems to mirror a deeply sentimental mood in the depth of the Vietnamese soul". While most Americans tend to shy away from sentimentalism, the Vietnamese seem to be drawn to it and absorbed in it. Feeling sorry for oneself, indulging in self-pity, moping in one form or another — something most Americans are inclined to resist — is frequently given in to by the Vietnamese. 'Tủi phận' or 'lamenting one's fate' is the term they have for it.

But the term 'heart-oriented culture' means more than the superficial appearance of sensitive emotionalism or subtle sentimentalism that the Vietnamese are prone to. On a philosophical level, it means a characteristic and pervading humanism which permeates and gives distinctiveness to the whole culture. Throughout their cultural history there seems to be among the Vietnamese more preoccupation with man than with nature. There is more interest in how man feels, reacts and transacts with one another than how nature functions or how things in his physical environment operate. Thinking is directed towards morals and ethics and the formulation of rules of conduct for man, rather than towards the physical environment and the discovery of laws and principles that govern the operation of nature. It's 'Western' science, but it's 'Oriental' wisdom, in the Vietnamese lexicon. Taoism, a philosophical system which seeks to define a place for man in relation to the universe, and Confucianism, which suggests an avenue to sagehood and an ethical code of conduct for man in relation to his society, both found ready acceptance among the Vietnamese when these intensely humanistic philosophies spread south to Vietnam from China early in Vietnamese cultural history.

It is perhaps indicative of this deep-seated orientation toward man that Vietnamese have singled out the three humanistic philosophies of Taoism, Confucianism and Buddhism, grouped them together, and called them 'Tam Giáo', 'The Three Teachings'. And Vietnamese intellectuals are often heard proudly describing their culture as 'nhân bản', or 'rooted in man'.

On the level of social organization, this 'heart-based' culture also translates into a society which is basically run by men, with their individual idiosyncrasies, their strengths and weaknesses, rather than by a fair but impersonal system of laws that is actively adhered to and absolutely enforced, although, of course, a Vietnamese code of laws exists. A Vietnamese refugee in Virginia was recently observed deliberately running a red light as he was slowly driving home from work late one night. When asked by his American friend riding with him why he did not stop, he replied: "The street is deserted." Practical considerations and social conditioning of public behavior aside, the American felt that there were philosophical implications in that act, because "My concept of law is such that, even on a deserted street, I would instinctly have stopped, even if only for a few seconds." he said. While it is dangerous to make too much of this common incident, it might explain to some extent why many non-Vietnamese observers have described the Vietnamese concept of authority as being 'personalized' rather than 'depersonalized' or institutionalized. Authority is more readily recognized when it has a human face, and the law is understood better when it is represented by a man. And, as was frequently observed by foreign diplomats in Vietnam, allegiance, political or otherwise, is usually to a man much more than to an abstract principle or ideal. The do-it-yourself concept of income tax computation and payment in the U.S., which involves no tax collector carrying a collection bag, is an example of depersonalized, faceless law that a person-oriented Vietnamese refugee might find easy to understand but difficult to handle in the proper way.

But nowhere is the high value the Vietnamese place on 'heart' or feelings and sentiments more obvious than in the interpersonal relations of their everyday life. The former chancellor of Hué University, discussing the problem of assistance to Vietnamese refugees in the U.S. at a symposium on immigration held in San Francisco last year, stated that, for himself as well as for all other Vietnamese refugees, what was given was not as important as how it was given and "the feelings" behind it.

With such a value orientation still very strong in them, there is no doubt that the Vietnamese refugees will have a lot to adjust to if and when they become, through resettlement failures, the objects of faceless institutionalized good will, or the wards of impersonal computerized charity, which this nation, out of necessity, has to practice.

Sensitive observers of the Vietnamese character, like Douglas R. Beane of the Church World Service, feel that this preoccupation with 'heart' to the detriment of 'mind' as represented by reason and logic, is probably the most important factor to remember when one seeks to understand Vietnamese behavior patterns. It helps explain the greater complexity and intensity found in Vietnamese interpersonal relationships, the depth and durability of Vietnamese friendships, and the resiliency of the Vietnamese extended family which has withstood the onslaughts of both modernization and war. A Vietnamese psychologist, speaking as an informant on this subject, felt that, even though this strong value orientation in the Vietnamese toward 'heart', human warmth and the personal was yet to be put to the real test in Vietnam, i.e. the test of rapid modernization and industrialization, it is now being tested daily deep within each and every refugee living in the complex technological web of American society. And only half-jokingly, he said so long as the refugees continued to find ways to celebrate Tết, to commemorate the death anniversaries of their ancestors, and generally to attend to "the affairs of the heart", chances were good that they would not succumb to loss of identity nor to alienation, which is part of life in a technology-oriented society.

Propriety in Interpersonal Relations

It is often pointed out that, compared to Americans, Vietnamese seem to be much more formal in their interpersonal relations. They appear to be more protocol-minded and to place a higher value on decorum, etiquette and ceremony, considerations which Americans tend to dismiss as not so important. An American engineer, sponsoring a Vietnamese refugee family in his home in Maryland, reported that the term 'sir' was used by the group to address him so many times that he nearly went out of his mind. "They've got no business being so formal with me." he said.

This formality in interpersonal relations, which is often insufferable to egalitarian-minded Americans, is actually very deeply rooted in the Vietnamese. Experts in Vietnamese culture see it as an aspect of the Confucian concept of 'lễ' or 'propriety', one of the "five constant virtues" that Confucianists since the 5th century B.C. have believed should "guide the thoughts, deeds and words of the superior man". The Vietnamese word for politeness, 'lễ phép', literally means 'rules of propriety'.

For the Vietnamese in their various everyday encounters, 'propriety' means the almost subconscious and reflex-like application of tacit rules of decorum which are translated into behaviors characteristically Vietnamese. An American teacher of an ESL class for five Vietnamese elementary school children in Arkansas observed that every time one of the children was asked to hand back to her the book used in a pattern drill, he would always give it back to her with both hands, his eyes slightly lowered. Countless other teachers and sponsors have reported that Vietnamese — children and adults alike — are unusually reserved and shy at initial encounters with Americans; it seems as if they were vainly searching in their rule book for the appropriate behavior to adopt toward the Americans who are different from them not only in looks but in behavior as well. 'Propriety' at a loss in a new cultural context!

The notion of "face", which is stereotypically overplayed in many apocryphal anecdotes about the Chinese, is also found to be associated with the Vietnamese. For the Vietnamese — they call it 'thể diện' — the notion of "face" is directly related to their concept of propriety. It is the special case when the dictates of propriety prevail over other considerations such as convenience, good sense, common wisdom or logic. As actually practiced by the Vietnamese, who are also described as a very practical people, "face" is seen to be not as strong a factor in their daily life as is commonly assumed. And the middle-aged former Vietnamese circuit judge who is now training as an auto mechanic in Virginia may have unwittingly answered for us many questions concerning the Vietnamese, not only about "face" alone, but probably also about other alleged Vietnamese cultural traits such as contempt for manual labor, social class discrimination, etc.

If one knows where to look for it, this deeply-ingrained sense of proper form can be seen in many aspects of Vietnamese life. 'Tôi', the most commonly-used word for 'I' in the Vietnamese language — and there are many others in the lexicon playing the same grammatical function — etymologically has the meaning of 'servant' or 'subordinate'. The simple Anglo-Saxon personal pronoun 'you' has innumerable Vietnamese equivalents ranging from 'ông' (the gentleman) and 'em' (the younger sibling) to 'cụ', to be used only for venerable aged people, and 'ngài', reserved exclusively for kings and other exalted persons.

As is reported by many Americans in Vietnam who had direct contacts with Vietnamese, this notion of propriety can sometimes be observed in behavior which, to Americans used to directness and openness, are downright perplexing. "A Vietnamese 'yes' in word can turn out to be a 'no' in deed." they said. In such instances, the common interpretation of the Vietnamese behavior has usually been that Vietnamese are reluctant to contradict, to disappoint, and generally to cause unease and discomfort in others, which, in itself, would obviously constitute a breach of propriety.

Also translated by Western scholars as 'ceremony' or 'ceremonials', the Confucian concept of 'lễ' involves, too, the observance of formal rites and rituals in many situations, both in the confines of the Vietnamese family and in the larger context of Vietnamese society. In the family, the practice of ancestor worship, for example, which involves the annual rituals commemorating the death anniversary of an ancestor or a deceased family member, is especially notable. Up until 1945, which marked the end of the long Nguyễn dynasty, there was always in the government a Ministry of Rites, called 'Bộ Lễ Nghi'.

So, when you congratulate a Vietnamese for playing the guitar very well and instead of saying 'Thank you' he says with a little embarrassment that he is really not very good at it, you should know that he is not being falsely modest; more likely, he is just being himself, probably reacting to praise in a way which came, unbeknownst to him and over two milleniums ago, directly from the pages of the Confucian Annalects.

Harmony and the Pluralistic Approach to Life-manship

In surveying our collection of adjectives which writers on Vietnamese culture have used to describe the Vietnamese approach to life, we found such words as eclectic, flexible, adaptive, practical, pragmatic, non-dynamic, non-active, passive, reactive, submissive, indirect, etc. American social scientist Abraham M. Hirsh, an expert in cross-cultural communication and an astute observer of the Vietnamese value system, thinks that the Vietnamese use what he terms a "pluralistic approach to lifemanship", with a strong inclination for eclectic adaptations. In seeking to understand the Vietnamese, all these observations are well worth a closer look.

Still other observers, including many Vietnamese cultural experts, feel that the Taoist concept of harmony plays an important role in the Vietnamese system of values. This, too, needs to be made more intelligible to those who are unfamiliar with Oriental philosophies in general, and with Taoism in particular.

A Vietnamese refugee family clearly identified as Buddhist was visited at their home by a voluntary agency worker around Christmas time last year. The worker reported that right in the middle of the sparsely furnished living-room was a huge Christmas tree with all the trimmings. "Are they really Buddhist?" she asked a Vietnamese friend later, obviously confused. She was even more confused when the friend saw nothing unusual about a Christmas tree in a Buddhist home. This documented case in Washington, D.C. contains in it an element common to hundreds of other cases observed both in Vietnam and among the refugees presently in the U.S. That common element is an observable ability on the part of the Vietnamese not only to hold more than one religious belief — a Vietnamese Catholic also worships his ancestors — but to espouse more than one ideal, accept more than one solution to a problem, attempt more than one course of action, i.e. the legal course, and generally tolerate more than one absolute standard for anything.

In connection with this, Abraham Hirsh says that while Americans use a "monistic" approach to life, adopting only one in every type, class and category, the Vietnamese use a "pluralistic" approach and are comfortable only with a combination, an assortment. Americans seek out the One, the Only and give it respect, loyalty and devotion; the Vietnamese search for the alternatives, the other possibilities that will prove workable or satisfactory for their needs. Hirsh points out that an American has only one God, is married to one wife, drinks one brand of beer, reads one newspaper and follows one favorite ball team. A Vietnamese may do all that, but never to the exclusion of the other choices.

This Vietnamese search for the other alternatives can, in individual cases, take forms which, to an American, would seem unscrupulous, unethical and reprehensible. A Vietnamese refugee standing near the end of a very long chow line at Camp Indiantown Gap was once observed going to the head of the line to give his meal card to a friend and ask him to get dinner for him ahead of hundreds of others who got in line before he did. Regulations and procedures laid down by Vietnamese government agencies for rendering service to the public were reported by Vietnamese officials to be often subverted by this same public which, anxious to get service, used shortcuts and "the other alternatives" which often took the form of bribes. The old Vietnamese institution of concubinage, which was declared unlawful in the 1950's but which is still practiced by some Vietnamese, including at least two reported cases among the refugees, is seen by some observers in the same light, i.e. preference for a multiplicity of alternatives. And the laxity in the observance of laws which many American officials have noted in Vietnam is seen by these officials as a classic case of a pluralistic culture chafing under a monistically-based mode of governing people. Laws, which prescribe only one avenue as being the legal and acceptable one, are said to collide head-on with the Vietnamese pluralistic tendency to reject the One and the Only and to seek "the other possibilities".

Conrad Arensberg, another American social scientist with an interest in cross-cultural differences, points out that Americans and the peoples in the Western world have a strong tendency to make what he terms "two-fold judgements on principle". These are judgements based on fixed and impersonal principles which assign a thing or an event to one of only two categories, either to a category judged high in value, which is used as a basis for positive action, or to one judged low in value, which is to be rejected, or avoided. These two categories are clear-cut dualisms such as moral-immoral, legal-illegal, success-failure, modern-outmoded, clean-dirty, etc. The difference with a culture like the Vietnamese lies in the fact that although there are also dualisms in their value system, they usually do not rank one term of a dualism absolutely good and superior in strength and value, and thus actionable on principle, and at the same time reject the other, again on principle. There seems to be with them more willingness to accept a range of relative norms rather than one absolute criterion; and they usually display a higher degree of tolerance that allows for the acceptance of both terms of a dualism. American officials with experience in Vietnam have reported that government corruption, for example, was viewed by the Vietnamese common people with distaste, but the disapproval was rarely very strong and certainly never raised to the level of Arenberg's "twofold judgement on principle". There seem to be many norms by which to judge an action, and in dealing with right and wrong, although the Vietnamese embrace right, they do not always reject wrong out of hand. It's not that they condone wrong, these Americans say, but they view it with an equanimity that can easily be interpreted as indifference. This may explain the general mood of impatience which, many observers of the American involvement in Vietnam reported, was a frequently-seen feature in the relations between the American technical advisers and the Vietnamese counterparts they advised. "It boils down to a different approach to problem-solving," one insightful former American adviser said. And he recalled with a chuckle Rudyard Kipling's suggestion of an epitaph for an Englishman in Asia: "Here lies a fool who tried to hustle the East."

The dualism of good and evil is viewed by Vietnamese the same ambiguous way. Seen from an American perspective, good and evil seem to be in a state of coexistence in the Vietnamese system, and in this eternal coexistence, each must have its due. As seen by Hirsh, life, for Americans, is a series of Armageddons, great and small, daily to be waged between good and evil, the outcome of which must be the triumph of good. There must always be a winner, and the winner must always be good. For the Vietnamese, there is no Armageddon. The presence of both good and evil is recognized in the Mainstream of Life which is a blend of both. And "lifemanship consists in successfully existing or surviving, as best one can, in that mainstream".

As seen through Western eyes, it is not so much evil or wrong that is condemned; it is excess, a lack of measure, of proportions. This has led many Western observers to draw attention to the importance of 'trung dung', or the Doctrine of the Mean, in Vietnamese behavior. Religious and metaphysical in its essence, as contrasted with Đại Học, or the Great Learning, mentioned earlier, which is ethical and social, the Doctrine of the Mean is embodied in the Chinese classic of the same name attributed to the philosopher Tzu Ssu, 483-402 B.C. A subject of philosophical interpretations and reinterpretations throughout the ages, this doctrine, which exerts a strong influence on the Chinese from the beginning and later on on the Vietnamese, sees sincerity as the Way of all existence, "absolute, intelligent, and indestructible". It is the basis on which the concept of central harmony is built. As practiced by the Vietnamese as a value orientation, 'trung dung' is commonly understood to be the 'middle path', the avoidance of excess.

In philosophical terms, the inclination on the part of the Vietnamese to refuse to follow just one system or one line has been associated with eclecticism; and their tendency to search out the other alternatives, the working combination, has been labeled syncretism. Syncretism requires an ability to reconciliate opposing principles and practices in an effort to make them work harmoniously. Thus, the Vietnamese syncretism is seen to stem from a harmony-orientation.

The concept of harmony originated from Taoism, a philosophy embodied in the Tao-te-Ching, a classic on 'Tao' and 'te', or the "Way" and its "virtue". Commonly attributed to Lao-Tzu, a Chinese philosopher in the 6th century B.C., Taoism, which exerted a strong influence on both Buddhism and Confucianism in China, is believed by Vietnamese cultural historians to have played a very important role in the development of the Vietnamese cultural personality.

Although in its extreme metaphysical abstraction, Tao, or the Way, is the very principle which actuates the physical universe, in its everyday application as a way of life, Tao, or the Way, is naturalism in the sense of "taking no unnatural action". It is the respect of spontaneity and simplicity, "supporting things in their natural state". Also a form of serenity, tranquility and alert quietism, Taoism sets the natural Way in direct opposition to the artificial ways of men, such as regulations, organization, and conventions. The Taoist seeks the realization of self through the achievement of harmony in his emotions, and the natural and harmonious development of all things. Often likened to water or the infant, Tao is strength in weakness. Taoists point out that nothing is weaker than water, but yet it can wear out a rock, the most solid of things; and in the Japanese martial art of judo or hand combat, the approach of which is believed to reflect elements of Taoism, a weak person can easily floor a stronger opponent if, instead of interfering with the latter's great strength, he knows how to go along with it and work with it to his advantage. This, in essence, is the meaning of such cryptic sentences quoted by Taoists, as: "Tao benefits all things but does not compete with them," or "Tao invariably takes no action, and yet there is nothing left undone." Experts believe there are deep cross-cultural implications in this subconscious-level orientation toward non-interference, non-confrontation, alert passivity, and — to Western eyes — this essentially non-dynamic behavior when, as during the Vietnam war, Americans and Vietnamese have to work closely together. The difference in their respective approaches to work, play, government, problem-solving, etc. can be so great that, if particular care is not taken, it can lead to disaster. Probably this is what cross-cultural communication specialists have in mind when they see American difficulties in Vietnam as essentially stemming from a clash between two radically different cultures, as mentioned earlier. Douglas Pike, author of the book Viet Cong, says that American frustration in Vietnam derived from a "crisis in perception" that originated from "a failure in definition". Frances Fitzgerald, in her book Fire in the Lake, sees the differences between Vietnamese and Americans as being not only quantitative but also qualitative, and that these differences are so great that, for mutual understanding to take place, "one side will have to reconstruct the whole world of the other".

Seen in the light of value orientations, Taoism avoids conflict, and rejects confrontation. It is harmony-oriented. As inculcated into the Vietnamese for over two milleniums, this harmony-orientation is believed to be one of the most prominent features in the Vietnamese character. It is precisely the basis for the use of such characterizations as flexible, non-dynamic, non-active, passive, indirect, etc. which, earlier, we have seen used for the Vietnamese.

A famous South Vietnamese general was once reported to leave the active life and retire to plant orchids in the serenity of his garden, a true Taoist course of action which all Vietnamese understand. Vietnamese refugee children have often been reported to refrain from asking questions of their American teachers even when they do not understand a point being made, refusing to confront the teacher with an unpleasant fact. And as was discussed earlier, if a frank 'no' disturbs propriety or perhaps also jars too much the inner harmony of the emotions, a Vietnamese might give you a 'yes'. Is he being untruthful? It might help matters related to the Vietnamese refugees if, before judging, we stop to think that maybe he is just being a Vietnamese, a prisoner of his own culture just as much as we are prisoners of ours.

A Sense of Permanence

In looking at all the orientation materials prepared by various organizations to help Americans work with the Vietnamese refugees, we notice that nearly all of them contain a reference about punctuality. In essence, the message is this: 'Due to a different concept of time inherent in their culture, the Vietnamese are usually not very punctual. Try to understand.'

While most experts agree that a different concept of time exists, they feel that actually the difference is not so simple as can be neatly translated into incorrigible tardiness on the part of the Vietnamese. In fact, officials involved in English instruction at the refugee camp at Fort Chaffee, Arkansas, reported exactly the opposite. Frequently the students were seen to come to class very early, sometimes an hour ahead of class time. And even though nearly 15,000 telephone calls have been received at the National Indochinese Clearinghouse, all concerning the refugees, not a single one substantiated the initial American concern in this regard. Instances of tardiness, of course, must have occurred. But was it because of a different cultural value, or perhaps just plain unfamiliarity with the bus system?

Rather than being overly concerned about Vietnamese punctuality — a concern which may or may not betray something of our American concept of time — let us look at the observations that have been made about the way the Vietnamese themselves use time. It has been reported by many American sources that personal visits by the Vietnamese usually last longer than that unspecified but clearly felt duration which the American inner clock unerringly detects. The visits are unhurried, relaxed, and, to these Americans' consternation, usually unannounced.

Other indicators of the Vietnamese use of time have also been observed. In their various purchases, the Vietnamese are reported to pay much more attention to durability than Americans would. A Vietnamese man of average means in Washington, D.C. is known to have spent nearly two years looking for a brick house to buy. Newly-arrived Vietnamese in the U.S. are observed to walk considerably more slowly than Americans or Vietnamese who have lived in the U.S. for a long time. In looking for a job, the Vietnamese are reported to give much greater consideration to its permanent nature than Americans. One Vietnamese cultural informant says that Americans and Vietnamese both get impatient with one thing or another; but he feels that comparatively speaking, it takes longer for a Vietnamese to become impatient than for an American. "The Vietnamese cultural clock walks; the American cultural clock runs." he says. It is also a generally known fact that a Vietnamese family lives in a home a considerably longer time than an American family does, and that statistically, Vietnamese marriages last longer.

All these disparate observations and innumerable others made both by Americans and Vietnamese have formed the basis for some insights that can cast light on the basic differences between the two cultures. Many observers feel that the need for a sense of permanence in life, although present in all Americans, is much stronger in the Vietnamese. Customs, traditions, and other things do change, but they change much more slowly with the Vietnamese. The pace of change is more relaxed and is such that Alvin Toeffler's notion of future shock is something difficult for the Vietnamese to grasp. One observer remarks that, in this connection, to try to resettle a barefoot Vietnamese fisherman from Quãng Nam in Houston, for example, would be tantamount to asking him to make a quantum jump in time of a century. (Actually, such a jump was made by thousands of Vietnamese whose level of sophistication is about that of a Quãng Nam barefoot fisherman, including, in fact, a number of fishermen. One can only imagine the observable as well as unobservable problems of cross-cultural adjustment on their part.)

The Vietnamese sense of permanence can also be seen in the Vietnamese view of death. A link between the dead and the living is maintained by way of the annual family rituals of commemoration held for each deceased family member. On the day of each commemoration, called 'kỵ' or 'giỗ', an actual meal — usually more elaborate than an ordinary family meal — is prepared and served on the family altar, where incense and aromatic joss sticks are burned.

There are indications that the Vietnamese conceive of change as being cyclical. Experts often point out the cyclical character of the Vietnamese traditional duo-decimal system of counting years, and the belief, common among the Vietnamese including the non-Buddhist, in reincarnation. One informant surmises that probably the Vietnamese intuitively sense the cyclical nature of the earth's ecology early in their cultural history.

With a cultural clock "walking" rather than "running", a Vietnamese is more accustomed to a day that is less hurried than an American's day. In this sense, it will be some time before the Vietnamese refugees become used to the activity-packed day of life in the U.S.

With a different value placed on time, the Vietnamese refugees can be expected to subordinate time to other "more important" considerations such as 'heart', 'propriety', etc.; and thus, personal visits tend to last longer, and tardiness, if it occurs, may be viewed with less seriousness and righteous indignation by Vietnamese than Americans. This is really what the issue of Vietnamese punctuality is all about.

A Clash of Values

In talks conducted over the past year with hundreds of Vietnamese about their culture, and in the voluminous body of literature written about the Vietnamese over the past twenty years, we have encountered time and again evidence of what amounts to a flaw in the Vietnamese character: difficulty in subordinating personality to rationality in group enterprises. Readily admitted to by almost all the Vietnamese informants we talked to, and abundantly reported on during the Vietnam war by the American press as well as by other sources less interested in political and military implications, this difficulty is often seen to translate into a short sense of mutual cooperation, and a low spirit of unity which the Vietnamese themselves bluntly refer to by the phrase 'thiếu tinh thần đoàn kết', literally 'lack of a spirit of unity'.

It is pointed out to us that the Vietnamese take part in interest groups, associations and organizations much less than Americans do, and the life of those groups tends to be shorter than the American equivalents. "It seems as if the extended family is the only group that really counts for the Vietnamese." an American observer once remarked. Another American informant feels that there seems to be a distinct inability on the part of the Vietnamese to work together harmoniously on anything. This remark, when stripped of its harshness and its pejorative overtone, is felt by several more dispassionate observers to contain a very important clue to the Vietnamese character. The clue lies in the term 'harmoniously'. How is it that a presumably harmony-oriented people cannot work together harmoniously? Either the presumption of a harmony-orientation is wrong, or there must be something else acting against it. The general sense of the answer we have received from many sources is as follows: the harmony-orientation is there, but it is interfered with by the Vietnamese preoccupation with the person. In other words, there is a clash in the Vietnamese between two deeply implanted cultural values: harmony and personalism.

While the validity of such an interpretation is better left to cultural anthropologists and philosophers, it is useful to look at the particular Vietnamese behavior patterns and attitudes that have given rise to such an interpretation. In other words, let us look at the data rather than the theories, valid or non-valid.

Vietnamese we have consulted invariably point to the overseas Chinese, i.e.

those living outside of Taiwan and China, as possessing an admirable spirit of mutual trust, cooperation and unity which they themselves lack. The examples the Vietnamese use to illustrate this are difficult to check, but are abundant. They report that the overseas Chinese loan each other tens of thousands of dollars without a word being written down on paper, something they, the Vietnamese, are almost "constitutionally" unable to do; the Chinese in the Chinatowns all over the world take care of each other while the Vietnamese living outside of Vietnam reportedly don't. These and many other examples seem to us to point to something revealing. It is not that the Vietnamese do not value mutual trust and cooperation and unity. They would not have admired the Chinese so much, otherwise. It seems as if, while admiring these qualities, they do not know how to practice them.

In a study of a small and poor Vietnamese urban community in South Vietnam, two American sociologists reported a very low sense of public consciousness, and a very weak interest that bordered on indifference about matters that affected the viability of the community as a whole. In another study on Vietnamese values, conducted in 1968 by Human Sciences Research, Inc. and entitled 'Americans and Vietnamese: a Comparison of Values in Two Cultures', it is reported that the Vietnamese showed a very low peer-orientation, with the subsequent inference that "the collaborative tendency among the Vietnamese is weak." The American anthropologist James B. Hendry, in his study of a Vietnamese rural hamlet also reported a very scant display of community spirit among the hamlet residents. The level of tension and dissension that exists in any organization or group, Vietnamese or American, is reported to be higher in the Vietnamese and is observed to be based mostly on conflicts of personality and a certain inflexibility that makes compromise difficult to accept. Here, another important question can be asked. How is it that a presumably flexible and adaptable people cannot make compromise? Again experts refer us to the strong Vietnamese orientation toward personalism. And again, leaving philosophical interpretations alone, we see a contradiction in behavior, a clash of cultural values in the Vietnamese, just as is perceived to exist in other cultures. In fact, it's precisely these clashes and contradictions that, experts feel, lend depth to the understanding of a people's character.

The Vietnamese refugee resettlement program in the U.S. is run more by an idea, a concept, than by men. That concept is voluntarism. This voluntarism is embodied by the voluntary agencies such as the Church World Service, the U.S. National Catholic Conference, the International Rescue Committee, etc. In the light of the low sense of community spirit seen in the Vietnamese and reported above, we can assume that the Vietnamese refugees are largely inexperienced in working within the framework of such a concept. Vietnamese informants usually raise a note of caution here. They point out that their people are not completely unfamiliar with voluntary organizations, since there are voluntary charitable organizations in their culture. But the Vietnamese practice voluntarism much less, and consequently are much less experienced at it than Americans are. Suspicions of the altruistic motives of the voluntary agencies as well as other negative views that may have been expressed by the refugees are better understood if seen in the light of such inexperience. The cultural root of such attitudes, of course, goes deeper: i.e., weak peer-orientation, born of a strong sense of personalism, in a heart-based culture. The Vietnamese refugees now live in a society which is almost diametrically the opposite, and therefore cross-cultural misunderstandings and conflicts are bound to occur.

A Note of Caution By Way of Conclusion

Someone once said that when you are in a forest you see only trees. Specialists in intercultural relations run the risk of seeing Vietnamese behavior solely in the light of cross-cultural differences, forgetting the personality traits that are embedded in them by their particular life experiences. Recently a Vietnamese refugee housewife was observed loudly protesting at a store over a merchandise exchange. "Where is her Confucian sense of propriety?" an American who had read the rough draft of this bulletin jokingly asked. "Confucius lost on that one," was the reply he got.

These personality traits, which are part of the uniqueness of each individual born on this earth, in addition to a host of other situational considerations, are what make Vietnamese react so differently to any given situation. Furthermore, when combined with the varying degrees in which a particular cultural value is absorbed by different individuals, personality traits make predicting the behavior of the Vietnamese, or of any other people for that matter, both a risky and foolish business.

A note of caution should also be sounded on the danger of stereotypes. Just as the Vietnamese refugees have stereotypical pictures of Americans, which will be altered only after a long residence in the U.S., Americans have stereotypical images of the Vietnamese, good and bad. They come from hearsay, things we have read, and isolated observations based on occasional encounters, from which we make generalizations. And generalizations about a people are risky when they constitute the basis for action. An elderly American elementary school teacher in California who had difficulty disciplining the several Vietnamese children she had in her classroom was once heard to exclaim in frustration: "Why can't they behave like Vietnamese children for a change?" Clearly a stereotypical picture of a Vietnamese child had been planted in her mind. Perhaps a generalization to the effect that all Vietnamese children are quiet, polite, and obedient.

We can indulge in a little dialectic here. It has been said that 'all generalizations are false, including this one'. What that statement really means is that it, too, is false. And if that statement is false, then it follows that there are generalizations that are true. We hope this Refugee Education Guide, a product derived from many sources, has offered you not generalizations, however false or true, but some insights into that most fascinating but also most difficult subject of study, the Vietnamese character. In seeking to understand the Vietnamese, we again call your attention to the little Vietnamese saying:

> Đi lâu mới biết đường dài,
> Ở lâu mới biết con người phải chăng.

> Just as the length of a road is known only by actually traveling on it,
> The qualities of a man are known only by living with him for a long time.

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Display II-3b

AMERICAN-VIETNAMESE CROSS-CULTURAL INFORMATION

1. STATUS CLASSIFICATION

A. Social status is more clearly defined in Vietnam. There is an egalitarian ideal in the United States.

Cross-cultural implication: Vietnamese who had high status in their country may be unwilling to accept jobs they consider beneath them. High status, well-educated Vietnamese may be reluctant to work with their hands.

B. Both employer and person in service position (servant, waiter, taxi driver, etc.) accept fact that the latter is in a subordinate role in Vietnam. The American sense of egalitarianism tends to preclude the feeling that one person is subordinate by the mere fact that he is performing service.

Cross-cultural implication: Vietnamese may make what the American service person (e.g., waiter, taxi driver) considers unreasonable demands. Vietnamese may interpret the service person's conduct as not in keeping with his station.

C. Employer-employee relationships are more formal in Vietnam.

Cross-cultural implication: Vietnamese may interpret an employer's chatting and joking with employees as beneath his dignity.

D. Young people in Vietnam are raised to imitate and respect elderly, whereas in the United States, young people are encouraged to surpass achievements of their elders.

Cross-cultural implication: Vietnamese may misinterpret children's assertive behavior with their parents and other adults as disrespectful.

E. In Vietnam students will not challenge teachers' authority out of respect, whereas in U.S. students are encouraged to challenge and question teachers as evidence of independent thinking.

Cross-cultural implication: Vietnamese may think American students are disrespectful towards teachers, and they will probably be initially hesitant to participate in class discussion.

II. ON-THE-JOB RELATIONS AND EXPECTATIONS

A. Hiring and firing practices differ. Americans tend to move from one job to another to improve their economic and social position; Vietnamese tend to remain with one employer. American employers will fire incompetent workers. Vietnamese employers, because of intermingling of employment and social spheres, will be reluctant to fire.

Cross-cultural implication: Vietnamese may interpret the American work ethic as cold and impersonal.

B. There is a tendency to intermingle business and social worlds in Vietnam, whereas the two are more often kept distinct in the United States.

Cross-cultural implication: Vietnamese may more readily expect to be friends with American co-workers simply because they are co-workers.

C. Supervisory relationships are more formal between employers and employees in Vietnam.

Cross-cultural implication: Vietnamese may view informal banter between boss and worker as beneath the former's dignity.

Direct approach to disagreement and decision-making in U.S. contrasts with the indirect Vietnamese approach and use of intermediary.

Cross-cultural implication: Vietnamese may interpret American conduct as rude, and American employers may interpret the Vietnamese pattern as evasive.

American employers expect punctuality and advance notice if the employee is taking time off; Vietnamese do not adhere as rigorously to this pattern.

III. INTERPERSONAL COMMUNICATION: VERBAL AND NON-VERBAL

A. Interpersonal communications: verbal

1. Whereas Americans tend to verbalize their feelings, Vietnamese often don't express feelings openly.

   Cross-cultural implications: Vietnamese may not understand why Americans have to say "thank you" to someone they feel close to.

2. Vietnamese are urged to emphasize "self-control" or in Western terms to repress those feelings which might bring them into conflict with others. High Vietnamese value on harmony in interpersonal relations is expressed in everyday situations through the use of delicacy, tact, politeness and gentleness in dealing with others.

   Cross-cultural implications: Vietnamese may tell Americans what they think Americans want to hear rather than giving them an objectively truthful answer. Vietnamese may not understand Americans forthrightness.

B. Interpersonal communications: non-verbal

1. In Vietnam one shouldn't look another person directly in the eye since this shows disrespect. In the United States to look away indicates the person is untrustworthy or disrespectful.

2. If someone raises his voice and points his finger at a Vietnamese, he or she will never forget it.

3. In general Vietnamese pay more attention to carefully controlled bodily movements when sitting and walking than do Americans.

   Cross-cultural implications: Vietnamese and Americans may misjudge each other as a result of nonverbal behaviors.

IV. UTILIZATION OF TIME AND SOCIAL ETIQUETTE

A. Time

Americans tend to compartmentalize time and adhere to rigorous schedules so as not to "waste" time; there is an expectation of punctuality. The Vietnamese pattern is more leisurely. American hosts expect guests to arrive at pre-arranged times, whereas if Vietnamese people arrive "on time" in American terms, it might look as if they were overeager.

Cross-cultural implications: Vietnamese may arrive late to social invitations; to arrive at a dinner early may mean you are too eager to eat.

B. Social etiquette

1. Most Vietnamese who have not had contact with Westerners will not expect to shake hands. Those who are familiar with American customs may not understand a firm handshake is expected.

2. Whereas Vietnamese may slurp their food to show how much they enjoy it, this is usually considered ill-mannered by Americans.

3. Vietnamese guests are taught to eat only a small portion of food offered by the host.

   Cross-cultural implication: Vietnamese in a sponsor's home may feel as if they were guests and thus get up from the table hungry.

4. Methods of expressing gratitude differ. Whereas Americans say "thank you" and may send "thank you" notes, Vietnamese appreciation is shown by bringing a gift or reciprocating rather than verbal expression.

   Cross-cultural implication: Americans may consider Vietnamese ungrateful or impolite at first.

V. FRIENDSHIP PATTERNS - RIGHTS AND RESPONSIBILITIES AND SEX ROLES AND RELATIONSHIPS

A. Demonstration of friendship - Public physical contact (holding hands, embracing, touching) between members of the same sex is acceptable as a sign of good friendship in Vietnam.

Vietnamese are generally reserved and polite during meeting whereas Americans are outgoing, generally extroverted.

Cross-cultural implication: Vietnamese may easily misinterpret American friendliness for friendship.

B. Responsibilities and privileges: Vietnamese friendships include high acceptance and expected responsibilities. A friend in need feels free to ask for help; friends expect to be asked. Americans have many "acquaintances" with whom they have "friendly" relationships but a much smaller number of actual friends.

Cross-cultural implication: Vietnamese may expect their sponsor to fulfill the "helping responsibilities" of a friend. Americans may misinterpret this request for assistance as failure to take the initiative and to solve their own problems.

C. Sex Roles

1. Vietnamese women are expected to serve; men do not help with household chores.

2. A good marital relationship to the Vietnamese is characterized by extreme politeness, courtesy, and "guest" behavior toward one another. To Americans, disagreement and expression of one's own ideas are seen as important to improving a relationship and maintaining a personal identity.

3. Individuals marry to have children who in turn assure immortality and social security for the parents in Vietnam. American planned births and limited family size reflect concern for economics and providing a "good life for one's child."

   Cross-cultural implication: Mature single adults or married couples with no children are not understood.

VI. VIETNAMESE MEALS

Breakfast is served from 6 - 8 A.M. It usually consists of coffee, milk, eggs, French bread, soup of two kinds, chicken noodle soup or beef noodle soup. The noodles are wide noodles. A less expensive breakfast consists of sweet rice with peanuts or black beans or green beans.

Lunch is served from 12- 3 P.M. The first hour is used for the meal, the next two hours are for a siesta after lunch. Lunch and dinner are both main meals. Three or four large bowls of rice are eaten at each meal. The Vietnamese eat a very small amount of meat. One pound of meat will be shared by a minimum of four persons.

Dinner is served between 5:30 and 7:30 P.M. and is the second main meal. There is usually no drinking during meals although sometimes beer is served. The Vietnamese drink tea after dinner.

The national drink in Vietnam is rice wine, BA-XI-DE. It is very strong and served at room temperature and is drunk by Vietnamese who are 40 years old and above. The younger people drink beer.

Other facts:

- Vietnamese often put sugar in their milk and use canned milk. Fresh milk is very expensive in Vietnam.
- Dessert is usually fruit.
- All foods are placed in the center of the table.
- The older people serve themselves first.
- The older people use chopsticks only.
- It is wise to offer a Vietnamese guest a choice of two foods.
- If you ask a Vietnamese if he wants something to eat he will always answer "no".
- The Vietnamese will always leave some food on their plates.
- They do not eat much when invited out. They usually eat before going out to dinner or plan to eat upon returning home.
- The questions that the Vietnamese ask about prices of food, income, etc., is because they want to learn. It is not idle curiosity.

Source: Adopted from Indochinese Adjustment Service Manual, U.S. Department of Health, Education, and Welfare, Region III.

INTRODUCTION TO VIETNAMESE LANGUAGE

The Vietnamese language is unique. Its writing system is that of alphabetic writing. In the early times, the Vietnamese spoken language was written out in "CHU NOM", Chinese characters transformed to suit the Vietnamese words and sounds. Since the beginning of the 20th Century, the Latin alphabet has been used for transcribing Vietnamese words. Following are some general characteristics of the Vietnamese language:

1. Vietnamese uses the Latin alphabet a, b, c, and so on.
2. Monosyllabic feature: every syllable expresses a distinct idea and thus is a word in itself.
3. Direction: Vietnamese, like English, is written from left to right.
4. Diacritical marks (parts of the letters) are used as integral parts of the letters. For example:

   ∧ . (circumflex or hat) â, ô, ê

   ◡ . (breve or saucer) over "a" only ă

   ɔ . (barb) on "o" and "u" ơ, ư

   These diacritical marks are parts of the letter and they indicate a modification of the pronunciation of the basic vowels.

5. Tonal marks affect the pronunciation and the meaning of a word.

Tone	Symbol	Example
sắc = high rising	´	á
ngã = high broken	~	ã
không dấu = mid level	none	a
nặng = low broken	.	ạ
hỏi = low rising	ˀ	ả
huyền = low falling		à

Illustrations:	Example	Meaning
	má	cheek
	mã	horse
	ma	ghost
	ma	young rice plant
	mả	tomb
	mà	but

SOURCE: "MEET WITH VIETNAMESE STUDENTS", by Pham Kim Quy, Tucson Public Schools.

Display II-4b

VIETNAMESE NAMES

o ORDER

Vietnamese names follow the reverse order of what we use in America. The family name comes first, then the middle name, and finally the given name. For example, in the case of Nguyễn Thị Lan:

> Nguyễn is the family name, referring to one of the ancient royal dynasties and common to about fifty percent of the Vietnamese refugees;
>
> Thị is a middle name which indicates the female gender;
>
> Lan, meaning "orchid" is the given name.

To conform to American practice, the refugee may have already reversed the order (Lan Thị Nguyễn), so if you have any doubt, don't be afraid to ASK. At times individuals may be known among family and friends by both middle and given names (Minh Đức, Americanized as "Mindy"), but it is not improper to refer to these individuals by the given name only.

o PRONUNCIATION

Pronunciation is occasionally difficult, but generous approximations usually suffice. The sound most Americans have trouble with is "ng-", something alien to our tongue, but not that hard once you get used to it. One way to practice the sound is by pronouncing the English word sing and holding on to the final sound. Then, start adding a second syllable to it (e.g., sing-ngo). Finally, say the ng- with the desired second syllable, without using sing.

Common Family Names and Approximate Pronunciations

Nguyễn (Wen)	Phạm (Fahm)	Đỗ (Doh)
Ngô (Ngoh)	Phan (Fahn)	Cao (Kow)
Trần (Trun)	Hồ (Hoh)	Phó (Faw)

Lê (Lay)
Đoàn (Dwon)
Đinh (Ding)
Lý (Lee)
Lưu (Lou)
Vũ (Voo)

Some Common Familiar Names and Approximate Pronunciations

Bình (Bing)
Cung (Koong)
Chiểu (Chew)
Cúc (Kook)
Đức (Dook)
Đào (Dow)
Hoa (Hwah)
Huệ (Hway)
Hưởng (Hoong)
Hồng (Hohng)
Hiền (Hyen)
Hai (Hi)
Lộc [Lok]
Minh (Ming)
Mai (My)
Ngọc (Ngawp)
Phúc (Fook)
Sang (Sahng)
Sơn (Sun)
Tầm (Tum)
Tấn (Tun)
Tuyết (Twet)
Thọ (Taw)
Thanh (Tihng or Tan)
Trúc (Trook)
Vinh (Ving)
Xuyến (Swen)

NOTE: -ih- here referes to the long i sound as in sign.

o MEANING

Vietnamese are proud of their names. They have been selected carefully to reflect the qualities which their parents hope to instill in them. Some of the more commonly adopted names and their meanings are:

MALE	FEMALE
Hưng (strength)	Hạnh (virtue)
Khiêm (humility)	Kim Chi (golden branch)
Lộc (prosperity)	Kim Liên (golden lotus)
Thắnh (success)	Trinh (purity)
Thanh (purity)	Thanh Thúy (clear stream)
Đức (goodness)	Ngọc (pearl)

Thiên (Heaven)	Mai (yellow cherry blossom)
Dũng (bravery)	Dung (beautiful countenance)
Lân (unicorn)	Lan (orchid)

Note: The accent mark is all that distinguishes a male (Lân, "unicorn") from a female (Lan, "orchid").

Sources: The Process of Americanization: Problems of the Vietnamese Refugees, Alameda County Superintendent of Schools Office, Hayward, CA. 94541.

Cultural Awareness Training Manual, Indochinese Community Health and Education Project, San Diego, CA. 92104.

Display II-4c

COMMON WORDS AND PHRASES

Hello
Chào bạn (ông, bà, anh, chị, cô...)

Goodbye
Chào bạn tối đi

How are you?
Bạn mạnh giỏi không ?

Fine, thanks, and you?

Cám ơn, tôi vẫn mạnh. Còn bạn thì thế nào?
I'm sorry I don't speak Vietnamese.

Rất tiếc tôi không biết nói tiếng Việt.
Excuse me.

Xin lỗi.
My name is ________________

Tên tôi lã ________________
What is your name?

Tên bạn là gì ?

One	Two	Three	Four
Một	Hai	Ba	Bốn
Five	Six	Seven	Eight
Năm	Sáu	Bảy	Tám
Nine	Ten		
Chín	Mười		

Thank you.
Cám ơn bạn.

You're welcome.
Không có chi.

Display II-5a

A GUIDE TO TWO CULTURES

AMERICAN...

U.S. Department of
Health, Education, and Welfare
Social Security Administration
Office of Refugee Affairs
Washington, D.C.

HEW Pub. No. (SSA)-21013

70

HƯỚNG DẪN VỀ HAI NỀN VĂN HÓA HOA-KỲ...

Bộ Y-Tế, Giáo-Dục và An-Sinh
Ngành Dieu-Hanh An-Sinh Xã-Hội
Sở Đặc-Nhiệm Tỵ-Nạn
Washington, D. C.

HEW Pub. No. (SSA)-21013

Tháng 3, 1980

Tài liệu nầy, do Tác Giả Arthur Gordon, viết với tựa đề "Tìm Hiểu Đời Sống Bí Hiểm của Người Hoa-Kỳ," đã được phóng tác và ấn hành với sự cho phép của Tổ chức Các Vị Đại Sứ Thân Hữu tại Thành phố Nữu Ước.

U.S. GOVERNMENT PRINTING OFFICE : 1980 O - 317-457

As someone who plans to make a permanent home in the States, you're probably wondering about the two hundred million people who make up the richest, most productive nation on earth. Who are these Americans? How did they get the way they are? What makes them different—if they are different? What makes them tick?

You probably already have some mixed feelings about Americans. You know that they represent less than six percent of the world's population, but at times they seem to make sixty percent of the noise. They're a young society, as nations go, but their impact on other countries and cultures is enormous. Not very surprisingly, the rest of the world regards them with a spectrum of emotions ranging from astonishment and admiration to exasperation and envy.

What will strike you most forcibly on arrival? First—if you travel at all—the size and diversity of the land itself, more than three and a half million square miles of every kind of topography, every climate under the sun. Next, the tempo of life, pulsing with energy, very fast. Third, the degree to which that life is influenced and conditioned by technology; machines, gadgets, labor-saving devices are everywhere. Fourth, the comfort that most Americans manage to surround themselves with (some faint, disapproving voice inside you may mark this down as a form of deplorable materialism, but all the same you may enjoy air-conditioning and that color television). Finally, you'll be surrounded—and often baffled and bemused—by the Americans themselves.

Some immigrants to the USA remain *permanently* baffled. With despair and accuracy they point out endless paradoxes in the typical American. Friendly on the surface, but hard to know intimately. Hospitable and generous socially, but hard-driving and competitive professionally. Self-satisfied, at times, to the point of smugness but self-critical, at other times, to the point of masochism. And so on.

They find the regional diversity of Americans confusing, too. What on earth, they ask, can a Maine

Bạn có kế hoạch muốn sinh cơ lập nghiệp vĩnh viễn tại Hoa-Kỳ, rất có thể bạn dang ngỡ ngàng không hiểu về cách sinh hoạt của khoảng hai trăm triệu dân, họ là những người tạo-lập nên một dân-tộc giàu có nhất, sản-xuất nhiều nhất trên trái dất này. Những người Mỹ này là ai vậy? Bằng cách nào họ dã tạo dựng nên được nếp sống như ngày nay? Cái gì dã phân biệt họ—nếu như họ có những diểm dị-biệt? Điều gì dã dưa dẩy họ có nếp sinh-hoạt như vậy?

Rất có thể bạn dã có sẵn một vài cảm nghĩ pha-trộn về người Mỹ. Bạn biết rằng họ dại-diện cho không dầy sáu phần trăm dân số trên hoàn cầu, nhưng nhiều khi họ sinh-hoạt nhộn nhịp tưởng như là sáu chục phần trăm dối với cuộc sinh hoạt quốc-tế. So với các dân tộc khác, họ là một xã-hội còn trẻ trung, nhưng ảnh-hưởng của họ liên-can tới các xứ khác cũng như các nền văn hóa khác thật là lớn lao. Vì thế ta không lấy làm lạ khi thấy những người khác ở phần còn lại của thế giới nhìn họ bằng cặp mắt dể cảm xúc từ thái-dộ kinh-ngạc và thán-phục dến tức bực và thèm muốn.

Khi bạn mới tới dất Mỹ, những diều gì sẽ khiến cho bạn dặc-biệt lưu ý nhất? Điều thứ nhất,—nếu như bạn di du-lịch khắp dây dó—diện-tích dất dai và sự khác biệt, hơn ba triệu dặm vuông với dủ các dịa thế, các loại khí hậu dưới ánh thái-dương này. Điều thứ hai, nếp sinh-hoạt, thúc dẩy bằng năng-lượng, rất lanh lẹ. Điều thứ ba, mức dộ mà cuộc sống bị ảnh-hưởng và diều hòa bởi kỹ-thuật, cơ-khí, các máy móc tiết-kiệm sức lao-dộng tại khắp nơi. Điều thứ tư, tiện-nghi mà hầu hết các người Mỹ tạo-dựng chung quanh họ (bạn có thể trong thâm tâm cảm thấy một vài diều gì bất bình về một hình thức của chủ-nghĩa vật-chất không thích hợp, nhưng tất cả nói chung bạn có thể cảm thấy thoải mái với máy diều hòa không khí cũng như với vô tuyến truyền hình màu). Cuối cùng, bạn sẽ được chính các người Mỹ vây quanh, dôi khi trong cuộc giao-thiệp bạn khó hiểu và luống-cuống.

Có một số người di cư tới dất Mỹ ở trong tình trạng thường xuyên bối rối. Với lối lễ tuyệt-vọng và chính-xác, họ bày tỏ sự chống dối vô tận của họ trong nếp sinh-hoạt của người Mỹ. Với vẻ mặt thân-thiện bề ngoài, nhưng trong thâm tâm thực là khó hiểu. Hiếu khách và quảng-dại trong cách giao-thiệp xã hội nhưng cạnh-tranh ráo riết về nghề-nghiệp. Tự túc, nhiều khi tới mức dộ tự mãn, nhưng biết tự phê-bình, và nhiều lúc khác, tới mức dộ khắc-kỷ. Và nhiều dặc tính khác nữa.

Họ cũng cảm thấy luống cuống vì sự khác biệt dịa-phương của những người Mỹ. Họ tự hỏi trên mặt

lobsterman have in common with a Dallas banker, a West Virginia coal miner, a Hollywood producer, a Montana sheep-herder, or a black school teacher on a South Carolina sea-island? And they give themselves a bleak and hopeless answer: not much.

But that answer is almost certainly wrong; these people share the mysterious and powerful intangible called nationality. They are all *Americans*, and however faint, a common denominator is there, an almost invisible strand woven out of common history, a common heritage and underneath the surface differences a common way of looking at things.

People never really escape from their origins. So perhaps you should focus for a moment, not on the modern American, but on his ancestor, the seventeenth-century settler who, having survived the grim ocean crossing, found himself with his back to the sea facing a vast and hostile wilderness that had to be tamed and conquered if he was to survive. Conquer it he and his descendants did, in a struggle so epic that its memory lingers on in countless Western movies. But the thing to remember is this: many of the basic attitudes and characteristics formed in that struggle persist in Americans today. You may find some admirable, and others less so. The point is, they are there.

Everywhere he looked, that early American was surrounded by problems. To this day, by tradition, by training—almost by instinct—Americans are problem-solvers and solution seekers. In some parts of the world, uncomfortable or unpleasant circumstances are endured because they have always been there and people see no alternative. To an American, a problem is not something to be accepted; it is something to be attacked. Adaptability, ingenuity, raw physical energy—these made up the frontiersman's survival kit. To these qualities his descendants have added enormous confidence in their technology and a kind of invincible optimism. No matter what the obstacles, whether they set out to conquer polio or land a man on the moon, Americans are convinced that initiative, intelligent planning and hard work will bring about the desired condition sooner or later.

đất nầy có điểm gì tương đồng giữa người dân đánh tôm ở tiểu-bang Maine với một nhà ngân hàng tại Dallas, một người thợ mỏ than tại miền Tây Virginia với nhà sản-xuất chiếu bóng tại Hồ-Ly-Vọng, một dân chăn cừu tại Montana, hoặc một giáo chức da mầu trên một hải đảo ở Nam Carolina? Và họ tự cho họ một câu trả lời mơ hồ và vô vọng: không có gì nhiều lắm.

Nhưng câu trả lời đó hầu như chắc chắn sai, những người nầy cũng san sẻ một điều gì tựa như bí-hiểm và mãnh-liệt gọi là quốc-tịch. Họ tất cả đều là những người Mỹ, và mặc dù không được rõ ràng, một mẫu-số chung đã có ở đó, một sợi giây hầu như không thể nhìn thấy được đang thắt chặt họ vào cũng chung một lịch-sử, cũng chung một gia-tài và tuy rằng với những sự khác biệt ở về mặt bề ngoài,. họ có cái nhân-quan về sự vật giống nhau.

Người ta thực sự không bao giờ lẩn tránh nguồn gốc của họ. Bởi vậy, vào một lúc bạn nên tập trung suy tưởng không phải vào người Mỹ hiện-đại, nhưng vào tổ-tiên của họ, người định-cư từ thế-kỷ mười bảy, đã sống sót sau cuộc vượt đại-dương gian-lao, và đổ bộ lên khu đất hoang vu, mênh-mông và đầy hiểm-trở, nơi mà họ đã chinh phục và cầy xới trồng tỉa để tạo-dựng cuộc sống. Chinh phục đất đai, họ và con cháu họ đã lâm trong một cuộc chiến đấu dũng-cảm đến nỗi rằng cái kỷ-niệm đó được diễn tả hoài hoài trong không biết bao nhiêu những cuốn phim của miền Tây. Nhưng điều để ghi nhớ là: nhiều đặc-tính và thái-độ căn bản được thành hình trong cuộc chiến-đấu ấy, vẫn tồn tại với những người Mỹ hiện-đại. Bạn có thể tìm thấy một vài đặc tính đáng ca tụng, và những cái khác kém hơn. Có điều lạ, những đặc-tính ấy đang có ở đó.

Khắp mọi nơi người ta có cảm tưởng rằng người Mỹ khi xưa xung quanh họ gặp toàn những vấn đề để giải quyết. Cho tới ngày nay, theo truyền thống, do sự tập luyện—hầu hết bởi linh-tính—những người Mỹ là những người giải-quyết vấn đề và là những người đi tìm giải-pháp. Tại một vài nơi trên thế-giới, có những trường-hợp không được êm ái hoặc không được thú vị đang phải chịu đựng, bởi vì luôn luôn những trường hợp đó đã và đang có ở đó và người ta không tìm ra giải pháp nào khác. Đối với một người Mỹ, một vấn đề không phải là một cái gì để được chấp nhận, nó là một cái gì để người ta chiến đấu. Khả năng hấp-thụ, tài khéo léo, năng-lượng thiên-nhiên—những dữ-kiện nầy đã tạo nên trang-cụ tồn-tại cho người chiến-sĩ biên-cương. Cộng thêm vào những đức tính nầy, những người con cháu của họ có sự tin-cậy vô kể vào kỹ-thuật của họ và một niềm lạc-quan mãnh-liệt. Bất

A problem-solver is an achiever, and you will notice at once how greatly Americans respect and value achievement (they have even invented a whole industry called public relations to make sure that achievement doesn't go unrecognized). They are happiest when accomplishment can be measured specifically. A businessman wants his charts and graphs kept rigorously up to date. A book tends to be judged by the number of copies it sells. In sports, Americans' obsession with statistics often amazes non-Americans. No fuzzy theory here; no guess-work. The American wants to know exactly who is achieving what—and if he can't measure it he's inclined to wonder if it's any good.

To be an achiever, one must be a do-er, and it will soon be apparent to you that Americans are much better at doing than at merely being. In fact, you'll notice that if they're deprived of doing for very long, they become miserable. Some Americans grumble about their jobs, but the truth is most of them think they should work hard and most of them like to work. It is that national characteristic more than natural resources or any other factor that has made the USA so productive. In modern American life, the non-worker is regarded with a certain scorn based, perhaps, on the conviction that in pioneer days he would not have survived.

These attitudes have produced a highly kinetic society, full of movement and constant change. If you're accustomed to a more leisurely pace, you may find the American tempo exhausting. Or you may find it exhilarating. Most Americans enjoy it; it's a high compliment when they say of a person, "He has a lot of drive," or "He knows how to get things done." Almost invariably, the first question an American asks about a newcomer or stranger is, "What does he do?" He's interested primarily in the person's main achievement, his work or his impact on his environment, not his personal philosophy or inner life.

kể các trở ngại gì, hoặc là họ chinh phục các bệnh tật hoặc dưa người lên mặt trăng, nhưng người Mỹ dều tin tưởng rằng sáng-kiện, sự thông minh, làm việc có kế hoạch và cần mẫn sẽ dưa tới hoàn cảnh như ý muốn sớm hoặc muộn.

Một người giải-quyết vấn dề là một người thực hiện cái gì, và bạn sẽ thấy ngay những người Mỹ họ kính trọng và dánh giá công-trình thực hiện như thế nào (họ dã sáng chế ngay cả ra một nền kỹ-nghệ gọi là giao tế công cộng để làm cho chắc chắn rằng sự thực hiện dã không bị phủ-nhận). Họ lấy làm sung sướng nhất khi sự hoàn thành có thể dược trắc nghiệm một cách tỉ mỹ và chính xác. Một nhà kinh doanh muốn những bản biểu dồ và thống kê của họ thật dúng với thời-gian hiện dại, một cuốn-sách dược dánh giá bằng số lượng dã bán. Về các môn thể-thao, mối quan tâm của người Mỹ với các con số thống kê thường làm ngạc nhiên những ai không phải là người Mỹ. Không thể có lý thuyết mơ hồ nói dấy, không thể có công việc mờ mẫm. Người Mỹ muốn biết chắc chắn ai dang thực hiện cái gì—và nếu như người dó không thể do lường dược công việc ấy thì người dó nghi ngờ ngay giá trị của nó.

Là một nhà thực hiện, người ta phải là con người hành dộng, và chẳng bao lâu bạn sẽ nhận thấy rằng những người Mỹ họ có tài về hành dộng hơn là người ta tưởng. Thực ra, bạn sẽ nhận thấy rằng nếu họ chẳng có công việc gì làm trong thời gian qúa lâu, họ sẽ trở nên khổ sở. Một vài người Mỹ phàn nàn về công việc của họ, nhưng sự thực là hầu hết các người Mỹ nghĩ rằng họ phải làm việc siêng năng và họ thích làm việc. Đó là cái dặc tính quốc gia hơn là những sản phẩm thiên nhiên hoặc một dữ-kiện nào khác dã tạo nên nước Hoa-Kỳ sản xuất dược dến như thế. Trong dời sống Mỹ hiện dại, một người dân không làm việc bị nhìn bằng cặp mắt khinh bỉ, có thể với ý nghĩ chắc chắn rằng nếu như sống trong những ngày mới khai hoang lập ấp kẻ ấy dã không tồn tại dược.

Những thái dộ nầy dã sản-xuất ra một xã hội hết sức nhạy cảm, luôn luôn có sự biến dổi và chuyển dịch. Nếu như bạn quen với một nơi nào thư thả hơn, bạn có thể cảm thấy người Mỹ làm việc tận lực. Hoặc là bạn có thể cảm thấy xã hội nầy thích thú yêu dời. Hầu hết những người Mỹ vui sống, thật là một câu khen ngợi chí tình khi mà họ nói về một người nào, "Người dó hoạt dộng dữ lắm," hoặc là "Người dó biết cách hoàn thành các công trình," Hầu hết không bao giờ thay dổi, câu hỏi dầu tiên của một người Mỹ về một người mới tới hoặc một khách lạ là "Người dó làm gì?" Người Mỹ chú ý trước tiên dến công cuộc chính mà người kia dã thực hiện, tác phẩm của họ

Restless and rootless, the frontiersman had no time to be a philosopher or a theoretician, and his descendants still take a pragmatic and straight-forward view of the world. You may feel that Americans are much more concerned with material than with spiritual things. You're probably right. Religion is woven into the fabric of American life but most people have little taste for metaphysics. Man is seen not so much as a passive part of the scheme of things as a re-arranger of that scheme. When the pioneer needed a water-wheel for a grist-mill, he built one, and his great-grandchildren still have a unique genius for inventing machines that can dominate or subdue their environment. Americans think nothing of moving mountains. If the mountains are in their way, they simply combine their own optimism and energy with unlimited horse power and *push*.

Until recently, it's true, Americans have been prodigal with natural resources, because they seemed limitless, and careless about ecology, because the traditional American way was simply to move on when an area had been exploited. Now they are beginning to realize that it is better to cooperate with nature than try to overwhelm it. A European or an Asiatic could have told the American this long ago, but he would not have listened. He learns more quickly from his own mistakes than from the accumulated wisdom of the past.

No doubt it will seem to you that the American is usually in a hurry. Because of this, he is extremely time-conscious. He has a strict sense of punctuality and hates to waste time by being late or having others late for appointments. If you are asked how far it is from Saigon to Phnon Penh, you'll probably answer in kilometers. If an American is asked how far it is from Los Angeles to Chicago, he'll probably tell you in hours, with his calculation based on the fastest available mode of transport.

hoặc ảnh hưởng của họ đối với người xung quanh, không phải cái triết lý cá nhân hoặc đời sống nội-tâm của họ.

Làm việc không ngừng và chẳng có cội rễ gì, tiền nhân khai hoang lập ấp khi xưa không có thì giờ nghiên cứu viết lách để trở thành một triết gia hoặc một lý-thuyết-gia và con cháu của họ hãy còn mang một quan điểm thực tế và nhìn thẳng vào sự việc của thế giới. Bạn có thể cảm thấy rằng người Mỹ lo lắng nhiều về vật chất hơn là về tinh thần. Có thể bạn đã đúng. Tôn-giáo đã được dệt thành một loại hàng trong đời sống Mỹ nhưng hầu hết người Mỹ không tin lắm vào thế giới siêu hình. Con người không thể được coi như một bộ phận thụ động của cái khuôn khổ sự vật mà là người xếp đặt lại sự vật đó. Khi xưa, tiền nhân khẩn hoang lập ấp cần một bánh xe chạy bằng sức nước cho máy xay hạt, tiền nhân đã chế ra cái bánh xe đó, và ngày nay cháu chắt của họ hãy còn có cái khả năng sáng tạo duy nhất để sáng chế ra các cơ khí có thể ngự trị hoặc khuất phục được cảnh vật xung quanh. Những người Mỹ không nghĩ đến việc dời núi. Nhưng nếu những ngọn núi đó cứ ở vị trí cũ mà ngăn bước tiến của họ, họ chỉ có việc đơn giản là kết hợp ý-tưởng lac-quan của họ và năng lực với khả-năng vô-biên của cơ-khí và ủi đi.

Cho tới gần đây, đó là sự thật, người Mỹ đã xài qúa phí phạm tài nguyên thiên nhiên, bởi vì hình như là đối với họ những tài-nguyên này vô giới hạn, và không được cẩn thận trong vấn đề môi sinh, bởi vì lối sống truyền thống của người Mỹ chỉ giản dị là di-chuyển khi một vùng đã được khai thác xong. Bây giờ họ đang bắt đầu nhận thức rằng tốt hơn hết là cộng-tác với thiên nhiên thay vì hủy diệt nó. Một người Âu-Châu hay Á-Châu có thể đã nói với người Mỹ về điều này từ lâu, nhưng người Mỹ đã không chú ý nghe. Họ học được từ những lầm lẫn của chính họ nhanh hơn là từ các kinh nghiệm, các điều khôn ngoan từ trước xúc tích để lại.

Không còn nghi ngờ gì đối với bạn là hình như người Mỹ thường hay vội vã. Vì lẽ này, họ hết sức chú tâm đến thời gian tính. Họ có một ý thức rất nghiêm chỉnh về việc đúng giờ giấc và ghét việc lãng phí thì giờ vì chậm trễ hoặc bị những người khác làm lỡ hẹn. Nếu như có người hỏi bạn Saigon cách xa Nam Vang bao nhiêu, có thể bạn sẽ trả lời bằng bao nhiêu cây số. Nếu một người Mỹ được bạn hỏi về khoảng cách xa giữa Los Angeles và Chicago, người Mỹ đó có thể sẽ trả lời bạn bằng số giờ phải đi với sự tính toán căn cứ vào phương tiện nào chuyên chở lanh lẹ nhất.

Partly because of this time-obsession, Americans are impatient with ceremony, which is time-consuming, and with protocol, which they view with suspicion as a dubious relic of monarchist days when there were rigid social distinctions between people. Americans are taught from the cradle that "all men are created equal," a phrase enshrined in their Declaration of Independence. They don't really believe that this is true in terms of ability, but they accept it politically. One man, one vote, with the will of the majority prevailing and the rights of the minorities safeguarded. This is the American's political ideal, and it puzzles him greatly when it is not accepted or admired abroad.

In everyday life, in a kind of tacit acknowledgement of this official egalitarianism, Americans tend to be informal, in most parts of the country breezily so. You may be astonished to hear secretaries in American offices call their employers by their first names. The American is also gregarious; he likes to join clubs, or other organizations where the backgrounds and thought-patterns of other members do not differ too much from his own. He is likely to have his friendships compartmentalized: those he works with, those he plays golf or bridge with, those he sees only at social gatherings. He enjoys the companionship of such friends, but he doesn't offer—or expect to receive—deep intimacy or total commitment. The rapid pace and enormous mobility of American society make lifelong friendships difficult, although in small towns and settled communities they do exist.

Some people from other countries say that the thing they miss most is the emotional support that comes from close, sharing friendships. When you have some acute personal problem, you probably turn to a relative or friend. An American is more likely to turn to a psychologist, a psychiatrist or a marriage counselor. Americans have great faith in "the expert," a reflection of their conviction that specialized training and knowledge make problem-solving quicker and produce better solutions.

Most old societies are firmly rooted in tradition. You will find that, while they often have a sentimen-

Một phần vì sự ám ảnh bởi giờ giấc, người Mỹ không có kiên nhẫn khi gặp phải lễ-nghi, là dịp dòi hỏi thì giờ, và với việc giao tế nghi lễ, diều mà họ nghi ngờ như là một tàng tích khả-nghi của những ngày thói quân chủ độc doán khi mà có những sự phân biệt khắt khe trong xã hội giữa loài người. Người Mỹ dược giáo dục ngay từ khi còn nằm trong nôi rằng "Mọi người sinh ra dều bình dẳng," một câu trích từ bản Tuyên Ngôn Độc Lập. Họ thực sự không tin tưởng rằng diều này là sự thật trong những diều kiện khả dĩ, nhưng họ chấp nhận nó về mặt chính trị. Mỗi người một lá phiếu, với nguyên tắc da phiếu thắng cử và quyền của thiểu số dược bảo vệ. Điều này là lý tưởng chính-trị của người Mỹ, và họ rất lấy làm thắc mắc khi mà lý-tưởng ấy không dược chấp nhận và ngưỡng mộ tại ngoại quốc.

Trong dời sống hằng ngày, với một loại thừa nhận không viết thành văn về chủ-nghĩa bình dẳng chính thức này, người Mỹ tại hầu hết nhiều nơi trong nước phảng phất có xu-hướng không dặt thành văn dể nghi thức. Bạn có thể ngạc nhiên khi nghe thấy các cô thư ký tại các văn phòng người Mỹ làm việc gọi người chủ bằng tên cái của họ. Người Mỹ cũng thích dời sống tập thể; họ thích tham gia vào các hội, hoặc các tổ-chức khác nơi mà bối cảnh sinh-hoạt và tư-tưởng của những hội viên khác không dị-biệt lắm dối với họ.

Họ thích kết tình giao-hữu với những ai cũng làm việc chung với họ, với các người cùng chơi các môn thể-thao golf hoặc bridge, cả với những người họ chỉ gặp trong các dịp họp mặt xã-hội. Họ thích kết tình bạn bè với những người như vậy, nhưng họ không kết thân hẳn hoặc có một sự cam kết hoàn toàn-hoặc họ cũng không hy vọng nhận dược tình giao hữu thâm sâu như thế. Cảnh vật biến dổi mau lẹ và sự di chuyển tấp nập trong xã-hội Mỹ khiến cho tình giao-hữu lâu bền thành khó khăn, mặc dầu tại các thành phố nhỏ và tại các cư-xá cộng dồng hẳn là tình giao hữu có dầy.

Một số người từ các nước khác nói rằng diều mà họ nhớ nhất là sự nâng dỡ về tình cảm của các bạn hữu thân tín. Khi mà có một vấn dề gì thực sự thuộc về cá-nhân, bạn có thể quay tìm người thân quyến hoặc bạn hữu. Một người Mỹ trong trường hợp này, họ thích quay lại hỏi với nhà tâm-lý học hay một bác sĩ thần kinh hoặc một nhà cố vấn về hôn phối. Người Mỹ dặt tin tưởng nhiều vào các "chuyên viên," họ cho rằng sự thấu hiểu và dược huấn luyện chuyên môn, giải quyết dược vấn dề mau chóng hơn và tìm ra giải pháp tốt dẹp hơn.

Hầu hết những xã-hội cũ dều bám chặt lấy truyền thống. Bạn sẽ thấy rằng, trong khi người Mỹ thường

tal attachment to the past, Americans are not true traditionalists. To the forward-looking American, established ways are not necessarily best. Unless you settle in an older part of the country—New England or the Deep South—you'll probably find that people regard adaptability as more important than conformity with ancestral ways and customs.

In many countries, persons tend to think of themselves primarily as a member of a group, or community, or sect or clan. The American sees himself as an individual, and this individualism makes him wary of authority in any form. He will accept military discipline in wartime, but only reluctantly. He believes in maintaining law and order, but he also believes that he is the best judge of what is good for him. In recent years he has been forced to the conclusion that only centralized government can deal with certain massive social problems. But his basic concept of government remains unshaken: that the State exists to serve him, not the other way round.

You may be troubled by the structure of the American family. Compared to what you are used to, it may seem weak, limited as a rule to a nucleus of parents-with-small-children, lacking strong vertical ties between generations and strong lateral ties to cousins and other kinsmen. For better or worse, American children are encouraged to become self-reliant early and as soon as their education is finished to strike out on their own. This same attitude of independence often impels elderly or retired people to live by themselves; their children do not automatically take over their care and maintenance.

As a result, you will observe, communication between generations in the USA is sometimes limited, and sharp differences of opinion may arise. For example, in recent years the pioneer virtues of initiative, competitiveness and hard, unrelenting work have been challenged by members of the younger generation who feel that these traits, uncontrolled, may lead to a dehumanized, desensitized society.

giữ mối giây tình cảm ràng buộc với qúa khứ, họ không hẳn là những nhà truyền thống thực sự. Đối với người Mỹ có xu-hướng nhìn về tương lai, những gì đã được thiết lập không nhất thiết tốt đẹp nhất. Trừ phi bạn lập nghiệp tại miền đất cổ xưa của xứ sở—Miền Tân-Anh-Cát-Lợi hoặc miền Nam sâu thẳm—bạn có thể sẽ thấy rằng mọi người coi trọng khả năng thích ứng hơn là theo đúng lối sống cũng như các phong tục của tổ tiên.

Tại nhiều quốc gia, người ta có xu-hướng, nghĩ tới mình trước tiên là một hội-viên của một nhóm, hoặc một cộng-đồng, hoặc một tập thể hoặc một gia-tộc. Người Mỹ tự coi họ là một cá-nhân, và chủ-nghĩa cá nhân khiến cho người Mỹ thận trọng về quyền năng dưới bất cứ hình thức nào. Họ sẽ chấp nhận kỷ-luật quân-sự trong thời chiến, nhưng chỉ là miễn cưỡng. Họ tin tưởng trong việc gìn giữ luật-pháp và trật-tự, nhưng họ cũng tin tưởng rằng họ là vị thẩm phán xét đoán có tài nhất về những gì tốt đối với họ. Trong những năm gần đây, họ đã bị bó buộc phải kết luận rằng chỉ có chính quyền tập trung mới có thể đương đầu được với những vấn-đề xã-hội phức-tạp. Nhưng quan-niệm căn-bản của họ về chính quyền không thay đổi rằng chính thể tồn tại để phục-vụ họ, chớ không phải có nghĩa ngược lại.

Bạn có thể bị lúng túng khi tìm hiểu cơ cấu của gia đình Mỹ. So sánh với những gì bạn từng quen thuộc, cơ-cấu gia-đình Mỹ hình như tỏ ra lỏng lẻo, được giới hạn như một khuôn khổ mà trung tâm là cha mẹ và những người con nhỏ, thiếu hẳn những mối giây vững chắc ràng buộc theo hệ thống dọc giữa các thế-hệ và những mối giây theo hệ-thống ngang giữa các anh chị em chú bác và những ai thuộc họ hàng ruột thịt khác. Để được tốt đẹp hơn hoặc có khi tồi tệ hơn, các trẻ con Mỹ đều được khuyến khích để trở thành sớm tự-tin và ngay sau khi học vấn hoàn tất, chúng được khuyến khích ra ngoài tự lập. Cũng thái độ độc lập này thường khi thúc đẩy những người già cả hoặc đã hưu trí hay tự lập, lo liệu lấy cho họ, lẽ tất nhiên các con cái của họ không săn sóc gì cho họ cả.

Kết qủa bạn sẽ nhận xét thấy, sự giao kết giữa các thế hệ tại Mỹ quốc thường khi bị giới hạn, và những sự khác biệt chỏi nghịch về quan điểm có thể xảy ra. Thí dụ, trong những năm gần đây các đức tính của tiền nhân khai hoang lập ấp như sáng kiến, sự cạnh-tranh và sự làm việc nhọc nhằn và nghiêm chỉnh đã bị thách đố bởi những thành phần của thế hệ trẻ trung hơn họ cảm thấy rằng những đặc tính này vì không có kiểm soát, có thể đưa tới một xã hội thiếu nhân tính và cảm xúc của con người.

On the surface, such clashes of opinion may seem diversive or abrasive, but in the long run they may also be healthy. Undoubtedly there *are* many American businessmen or workers who need to expand their cultural horizons, deepen their appreciation of the arts, improve their relationships with people, concern themselves more with their families and less with their bank accounts. It does no harm to point out that the son who scorns his father's obsession with work or business often is attending college and pursuing his iconoclasm at his father's expense. The dialogue can—and frequently does—become rather strident, but it is a typically American way of doing things.

Another thing that may trouble you more than you care to admit is the American crime rate and what seems to be a sinister American susceptibility to lawlessness and violence. The absence of strong gun control laws in the United States may strike you as dangerous.

The American's resistance to gun control is rooted in his pioneer heritage. Two hundred years ago—even a hundred in some places—owning a gun and knowing how to use it was often the key to survival. In addition, the gun was considered a form of insurance against tyranny; the right of the people to keep and bear arms is written into the Constitution. Rightly or wrongly, many Americans regard any serious attempt to control firearms as the first step in the establishment of a repressive government. They see nothing wrong with guns "in the right hands." The trouble is that wrong hands so often use them.

As for the crime statistics, you'll find that Americans deplore them heartily and are searching urgently for solutions. But causes run deep: poverty in the midst of affluence, the role of the media in emphasizing this (even in slums, the omnipresent television holds out glittering images of the good life being enjoyed by others), the traditional American resistance to authority, and so on. In a highly technological society, if an individual's chances for advancement

Bề ngoài, những sự cọ sát về quan điểm như thế có thể hình như đưa tới sự chia rẽ hoặc bất bình nào dó, nhưng về lâu về dài, những sự va chạm dó cũng có thể trở thành bổ ích. Không có sự nghi ngờ gì về việc dã có những nhà doanh thương hoặc công nhân Mỹ họ cần mở rộng kiến thức văn hóa của họ, dã di sâu vào việc thưởng thức các mỹ nghệ, cải tiến sự giao tế của họ với mọi người, lo lắng về gia dình của họ hơn và ít chú ý hơn dối với các trương mục của họ tại ngân hàng. Thật là vô hại về việc nêu ra trường hợp một người con trai bất bình với sự lo lắng của người cha dối với công việc làm hoặc sự kinh doanh của ông ta, người con trai ấy thường khi dang theo duổi việc học tại trường dại học và tiếp tục việc chống dối các tín-ngưỡng ngay cả của cha anh mà anh cho là sai lầm. Cuộc dối thoại có thể—và thường khi xảy ra—trở nên khá gay cấn, nhưng dó là một lối sống diễn hình của người Mỹ thường xử sự.

Một diều khác khiến cho bạn có thể gặp lúng túng hơn là bạn tưởng dó là tìm hiểu về mức dộ tội lỗi mà người Mỹ mắc phải và cái gì hình như là cái tâm trạng buồn thảm của người Mỹ dối với tình-trạng vô pháp-luật và dùng bạo lực. Việc thiếu các dạo luật mạnh mẽ về kiểm soát võ khí tại Hoa-Kỳ có thể dối với bạn cho là nguy hiểm.

Sự kháng cự của người Mỹ dối với việc kiểm soát võ khí bắt nguồn từ sự chống dối của tiền nhân họ khi mới tới khẩn hoang. Hai trăm năm về trước—ngay tại một vài nơi cách dây một trăm năm—có một khẩu súng và biết cách xử dụng nó thường khi là diều kiện chủ-yếu dể sinh tồn. Ngoài ra, khẩu súng dược coi như một hình thức bảo dảm chống dối lại sự dộc tài, quyền của người dân dược giữ và mang vũ khí dã dược ghi vào bản Hiến pháp. Phải hoặc trái, nhiều người Mỹ coi bất cứ sự toan tính trầm trọng nào về việc kiểm soát vũ khí như là bước dầu tiên trong việc thiết lập một chính phủ dàn áp. Họ không thấy có gì là trái với những khẩu súng "ở trong các bàn tay chính dáng." Việc rắc rối là những bàn tay không dúng chỗ thường khi xử dụng chúng.

Đối với các bản thống kê tội lỗi, bạn sẽ nhận thấy rằng những người Mỹ ghét thậm tệ những kẻ phạm pháp và họ dang khẩn cấp tìm giải pháp. Những truy nguyên sâu xa: sự nghèo khó ở ngay giữa nơi trù phú, nhiệm vụ của ngành thông tin lại nhấn mạnh ở diểm này (ngay cả trong những cảnh lều lụp sụp, vô tuyến truyền hình da dụng ngày nay dã dưa ra những hình ảnh sa-hoa bóng lộn của dời sống khá giả dược nhiều người khác vui hưởng), truyền thống chống dối của người Mỹ dối với nhà cầm quyền, và v. v. Trong một xã hội có nền kỹ-thuật cao, nếu như những may mắn

are blocked by poor education, racial discrimination, or lack of opportunity, the way of violence may seem better than no way at all. The ultimate solution probably lies more in improved life-conditions for the underprivileged than in better law-enforcement. But even in America progress toward this Utopia is slow.

If crime is a dark side of the picture, you'll find a bright side in the typical American's astonishing capacity for volunteer action. Raising funds for a hospital, supporting a museum or symphony orchestra, organizing hospitality for foreign students, banding together for countless causes, Americans don't seem to care what the goal is so long as it offers them a sense of involvement, achievement and the hope of improving their surroundings.

This extraordinary willingness to cooperate without tangible reward goes back to pioneer days when barn-raisings and cabin-roofings were accomplished, often in a single day, by the combined efforts of friends and neighbors. The secret ingredient may well be the average American's capacity to set aside personal differences—of religion, or opinion or political beliefs—in the interests of getting a job done. Whatever the origin, this deep-rooted American trait offers you a splendid opportunity to make friends easily and join the life of the community. All you have to do is offer your services to the volunteer group of your choice. You'll be taken right in. And put to work!

More often than not, these volunteer organizations are spear-headed and staffed by women. How will you find these women? Remarkably versatile, energetic and self-assured. The typical American wife and mother combines an extraordinary number of skills and roles both in and out of the home. In the home she is cook, laundress, fixer of gadgets, chauffeur, budget-keeper, diagnostician, first-aid expert, child-psychologist, skilled hostess and endlessly on and on.

của một cá nhân để tiến bước bị cản trở bởi một nền học vấn nghèo nàn, bởi sự kỳ thị về chủng tộc, hoặc thiếu dịp thuận tiện, con đuờng dùng bạo lực có thể hình nhủ hay hỏn hết so vối bất cứ con đuờng nào khác. Giải pháp cuối cùng có thể nằm trong những hoàn cảnh sinh sống được cải tiến đối vối những nguời kém may mắn hỏn là tăng cuờng việc xử dụng pháp luật. Nhủng mà ngay cả tại Mỹ Quốc, những tiến bộ để đi tối một hệ thống tuởng tuợng cho sự hoàn hảo cả về mặt xã hội và chính trị hãy còn chậm trễ.

Nếu nhủ tội phạm là một khía cạnh đen tối của bức tranh, bạn sẽ nhận thấy khía cạnh tuởi sáng trong cái khả năng đáng kinh ngạc của nguời Mỹ điển hình trong lĩnh vực hoạt động tự nguyện. Gây quỹ để lập một bệnh viện, ủng hộ một viện bảo tàng hoặc một dàn nhạc, tổ chức giúp đỡ những sinh viên ngoại quốc, cùng nhau tụ họp lại để phục vụ cho vô số kể những hoạt động xã hội khác, các nguời Mỹ không tỏ ra thắc mắc về mục đích việc tham gia của họ bao lâu mà cái mục đích đó hiện đang cho họ ý thức để tham gia, thực hiện và hy vọng cải tiến được xã hội chung quanh họ.

Đức tính kỳ lạ này về việc tình nguyện công tác bất vụ lợi bắt nguồn tự những ngày tiền nhân mối tối khẩn hoang khi việc xây cất lều trại, vựa thóc được hoàn tất, thuờng khi chỉ trong một ngày, do sự góp công sức của các bạn hữu và những nguời láng giềng. Cái tinh thần cộng tác bí hiểm này có thể là cái khả năng của nguời Mỹ trung bình họ đặt những dị biệt cá nhân ra một bên—tôn giáo hoặc quan điểm hoặc những lập truờng về chính trị—để tập trung vào những bổ ích làm cho công việc được hoàn tất. Bất kể do nguồn gốc nào, cái đặc tính sâu xa của nguời Mỹ hiến tặng cho bạn một cỏ may tuyệt vời là để kết bạn dễ dàng và tham gia vào đời sống cộng đồng. Tất cả những gì bạn phải làm là bạn hãy hiến tặng công sức của bạn vào một nhóm tình nguyện mà bạn chọn lựa. Bạn sẽ được mời tham gia. Và bạn được khuyến khích phục vụ!

Thông thuờng các tổ chức tình nguyện này được điều hành và lãnh đạo bởi các bà, các cô phụ nữ. Bạn sẽ hiểu sao về những nguời thuộc phái yếu đó? Đặc biệt khéo léo, linh hoạt, cuơng quyết và tự tin. Nguời phụ nữ Mỹ điển hình vừa làm vợ, vừa làm mẹ kết hợp một số tài nghệ và nhiệm vụ được cả ở hai nơi trong gia đình và ngoài xã-hội. Trong nhà nguời phụ nữ đó làm bếp, giặt ủi, sửa chữa những máy móc lặt vặt, lái xe, giữ gìn ngân quỹ, chẩn bệnh, làm việc cứu cấp,

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Outside the home she may well be a lawyer, a bank president, a sportswoman, a civic worker, a power in the local church or in local politics.

Such a woman usually considers herself the intellectual equal of her husband or any other man. You may feel (and be too polite to say) that the American woman has too much independence. The object of this opinion would laugh at such a notion, point out areas where she feels that even American women are still discriminated against, and assure you that she will settle for nothing less than complete equality.

Many areas of life in America—of life anywhere, for that matter—are extremely complex. You may wonder and worry about race relations. No one can deny that in the USA racial prejudice still exists among all ethnic groups. But overt forms of it have diminished dramatically in the last two decades. The best way to form a balanced judgment is to talk to as many Americans as possible, Americans of all shades of color and opinion, and then reach your own conclusion. One thing to keep in mind is this: the USA is a young country, full of evolutionary ideas and unbelievably swift social changes. If you don't like the way things are, wait a minute!

All generalizations, a wise man once said, are false. Then he added, "Including this one." The foregoing is just a sketch—a far from infallible sketch—of the energetic, pragmatic, optimistic, restless, generous, hospitable, self-satisfied-but-also-self-critical bundle of contradictions known as the 20th-century American. If he is different from people elsewhere, it is because his history and his environment have made

theo dõi tâm lý của con cái, tiếp khách khôn khéo và vô số kể các công việc khác. Ngoài xã-hội, người phụ nữ có thể là một luật sư, một chủ tịch ngân hàng, một nữ thể tháo gia, một công nhân dân vụ, một nhân sự tại giáo đường địa phương hoặc một người tham gia vào các hoạt động chính trị trong vùng.

Một phụ nữ như thế tự coi mình là nhà trí thức ngang với chồng mình hoặc so với các đàn ông khác. Bạn có thể cảm thấy (và lễ độ mà nói) rằng người phụ nữ có một tinh thần độc lập quá cao. Người chống đối quan điểm này có thể cười nhạo báng một ý niệm như thế, họ đưa ra những lãnh vực nơi mà họ cảm thấy rằng ngay cả những người phụ nữ Mỹ cũng hãy còn bị đánh giá chênh lệch, và bạn hãy yên trí rằng người phụ nữ đó sẽ tranh đấu để làm sao đạt cho được bình đẳng hoàn toàn.

Nhiều lãnh vực nhân sinh tại Hoa Kỳ—nói về đời sống khắp đó đây—đều cực kỳ phức tạp. Bạn có thể tự hỏi và băn khoăn về sự giao tế giữa các chủng tộc. Không ai có thể phủ nhận rằng tại Mỹ Quốc thành kiến về sắc tộc hãy còn tồn tại trong số tất cả các nhóm dân thiểu số. Nhưng mà những hình thức công khai về loại đó đã giảm bớt một cách rất đáng kể trong hai chục năm gần đây. Phương pháp hay nhất để tạo nên một phán xét quân bình là tiếp súc với người Mỹ càng nhiều càng tốt, người Mỹ thuộc tất cả các sắc chủng và quan điểm, để rồi tiến tới kết luận riêng của bạn. Một điều nên ghi trong trí óc là: Hoa-Kỳ là quốc gia trẻ trung, tràn đầy những ý kiến canh cải và có những thay đổi nhanh chóng về xã hội không thể tưởng tượng được. Nếu như bạn không thích lối sống như sự thể đang diễn ra, bạn hãy chờ đợi một phút.

Tất cả những kết luận tổng quát, như một hiền triết khi xưa quen nói, đều lầm cả. Rồi người đó thêm vào, "Bao gồm một điều này." Cái điều nói trên chỉ là một cái sườn—một cái sườn hãy còn xa lắm đối với việc không thể lầm lẫn được—cái sườn đầy nghị lực, bao gồm những đức tính thực tế, lạc quan, hoạt động không ngừng, rộng-lượng, hiếu khách, tự túc nhưng cũng tự phê bình chỉ-trích, kết hợp các quan điểm ngược chọi nhau được biết như là người Mỹ trong thế kỷ thứ hai mươi này. Nếu như người Mỹ đó khác với mọi người ở các nơi khác, đó là bởi vì lịch sử của họ và xã-hội chung quanh họ đã khiến cho họ thành

him different. If he has his faults—and he does—he also has his virtues, not the least of which is that he is seldom dull. Taken all in all, he adds color and zest and excitement to the endless drama of life on the third planet from the sun.

Good luck on your new life in America!

khác biệt. Nếu như nguời dó có nhũng sụ lầm lẫn của họ—như họ dã mắc phải—họ cũng dã có nhũng dúc tính của họ, trong dó ít nhất ta phải kể dến là dúc tính linh hoạt. Cân nhắc tất cả mọi mặt, họ tô thêm duọc mầu sắc, dem lại tính phấn khởi cũng tinh thần khích dộng vào tấm kịch dài vô hạn của con nguời trên trái dất, hành tinh thủ ba của thái duỏng hệ này.

Xin thân ái chúc bạn gặp nhiều may mắn trong cuộc dồi mởi tại Mỹ Quốc!

Dịch giả Nguyễn Văn Bích

Display II-5b

VIETNAMESE AND AMERICANS: SIMILARITIES TO BUILD UPON

It is easy to identify differences between Vietnamese and Americans, especially in terms of the culture, history, and language of each. Sometimes those differences seem large--almost insurmountable--to the guidance specialist who is working with Vietnamese clients for the first time.

While there are important differences to keep in mind, there are even more similarities between Vietnamese and Americans. Since good teaching and guidance begins with the known and moves to the unknown, it makes sense to build on those similarities. For example, most Vietnamese and Americans:

- have similar needs for security, safety, companionship, and self actualization (Maslow's hierarchy of needs is universal.)
- want to improve their career status, education, material well-being
- recognize the need for training, education, and certificates
- are hard working, determined to succeed even when the times are difficult (the Great Depression in the U.S. and World War II, the years of war and tragedy in Vietnam)
- care greatly for their family members and want to provide for their comfort
- are strongly influenced in their career decision making by family, friends, and others close to them
- pay considerable attention to appearance and good grooming
- use the "networking" concept of making personal contacts and utilizing those concepts to find jobs and other help

As you probably already know, the Vietnamese have numerous positive characteristics. In your career counseling sessions with Vietnamese, you can help your clients identify some of these characteristics as strengths to "sell" employers in interviews. You can also mention these traits when you are doing job development with employers. Here are some of the common terms used to describe Vietnamese employees and students:

- polite
- good sense of humor
- eager to learn, quick to learn, industrious
- reliable, responsible
- loyal
- grateful, appreciative
- respectful of authority
- flexible
- honest

Display II-6

UNDERSTANDING THE VIETNAMESE STUDENT

Tran Cong Thien

It has been over five years since the fall of South Vietnam into the Communist regime. Hundreds of thousands of Vietnamese have fled their homeland at great risk. Thousands more are trying and will attempt to escape in the future. I had a chance to talk with many boat people. All of them admitted that they knew the chance of successfully escaping was very small. Some believed they had only a ten percent chance to stay alive. We have to assume the escapees wanted to leave very much. People do not take that high of a risk on their life unless they are extremely motivated. In a poem printed several months ago in a Vietnamese magazine, a former teacher wrote his memories: "I write your name on everything, tell your name to everyone and I will repeat your name until I die. Your name is Freedom."

Vietnamese refugees left their country for a good cause and they are worthy of aid in all aspects. They should be helped to start a new life in this unfamiliar society. However, we are dealing with the refugees who are not like the immigrants from Europe after World Wars I and II. The Vietnamese were forced to leave their beloved country and relatives and were unprepared to make a living in this country. Our schools must face the psychological problems that those uprooted Vietnamese bring with them. Their memories are often nightmares. Cultural shock and language barriers are roadblocks on their way to being self-supporting and self-sufficient. Their feelings of being humiliated turn them into skeptical individuals. Our understanding becomes a must to help them effectively.

Vietnamese Students in Community Colleges of California

As of October 31, 1980, the United States had taken in 415,238 Indochinese refugees. California has the largest number, 135,308, and 95% are Vietnamese. According to a recent survey, approximately 15,000 Vietnamese students are enrolled in daytime and evening classes in community colleges of California. Colleges having large number of Vietnamese students are: Santa Ana City College (3,000), San Jose City College (2,000), and Long Beach City College (1,943).

There are several reasons that motivate Vietnamese refugees to attend community colleges:

- Many job openings exist for people with training offered by community colleges.

- Community colleges offer vocational training programs to prepare students for entry into the labor market or transferable courses for four-year programs in state colleges and universities.

- Many community colleges offer ESL and vocational courses. Students can take ESL and vocational courses at the same time. A few also offer bilingual vocational instruction and Vocational English as a Second Language (VESL).

- Due to language problems, Vietnamese students prefer to take the first two years of a four year education at a community college and transfer to a four year college or university. By that time their English will be good enough for them to enter as a junior.

- Evening courses of the continuing education program give Vietnamese workers a chance to get a college degree for a brighter future.

- There is an extreme feeling of pride in getting a college education.

Educational Background and Needs of Vietnamese Students

It is true that the first group of refugees coming to the United States in 1975 had a higher educational background and better skills than the second group, the so-called boat people who escaped by boat from Southeast Asian countries beginning May 1, 1975. In a survey of 10,000 heads of household conducted by the Refugee Task Force in 1975, 90% claimed they had accomplished high school, college, or postgraduate education. It is hard to have an accurate picture of the boat people. Based on the occupations of the heads of family in a camp in Thailand, 72% were farmers and fishermen. However many of them were well-educated because they used to be civil servants or military personnel under the former regime. They intentionally became farmers or fishermen to live near the seashore to get a better chance to escape. In short, we can conclude that all Vietnamese students in community colleges do not have the same educational background; they belong to different social groups and status. Their elementary and high schools were college-preparatory types which provided them with the necessary academic knowledge to pass the exam to obtain higher social status.

In spring 1980, an anonymous questionnaire was sent to nearly 500 ESL students at San Jose City College and 351 were returned. The findings were as follows:

- 54% were male and 46% were female students.
- 70% were from 18 to 34 years old, 18% (35-44), 7% (45-54), 5% (55-over).
- 32% preferred to continue an ESL program for the next semester, and 68% wanted a vocational training program; some desired a bilingual vocational program.
- 37% intended to take Technician Study Program; 39% desired an A.A. or A.S. degree, and 24% wanted a Transfer Program.
- 44% chose Electronics as their major field of study; Machine Technology (10%), Computer Technology (9%), Cosmetology (8%), Auto Technology (8%), Welding (7%), Data Processing (4%), others (10%).
- 59% went to school by bus, 18% by car, 9% by walking.
- 80% needed Basic Education Opportunity Grants (BEOG); 48% needed SEOG; 43% - Work Study Program; and 23% - National Defense Student Loan (NDSL).

Concerning their special needs, many of them stated "financial aid" and no one thought of "counseling."

Education System in Vietnam and its Impact on Vietnamese Students

The educational system in the Republic of Vietnam was highly centralized under the control of the Ministry of Education. The curricula of primary and high schools was planned by the central office. The program of studies was uniform throughout the country for all public and private schools. Elementary education was compulsory, kindergarten was mostly taken care of by private schools.

At the age of six, the child was enrolled in the first grade. The education system was 5-4-3: five years in elementary school, four years in first cycle secondary school (junior high school) and three years in second cycle secondary school (senior high school). The grade numbering system adopted in 1968 was suggested by UNESCO and was exactly the same as the American system. Elementary education was compulsory and free. To enter public secondary school (grade six), children had to pass a difficult competitive entrance exam. Those who failed could repeat the fifth grade or attend sixth grade in private schools where they had to pay tuition.

To graduate from high school, all twelfth graders had to sit for a national exam to obtain the Tu Tai diploma, which is equivalent to the French Baccalaureat. About 25% of the twelth graders failed in this exam every year. To enter public universities, high school diploma holders had to take another entrance exam which was very competitive.

Vietnamese Methods of Teaching and Learning

For centuries under the traditional teaching of classics and almost 100 years under the French influence, education was not child-centered; it was a teacher-centered and subject-centered sytem. For students, the teacher was the source of knowledge and wisdom. There is a Vietnamese saying, "Without a teacher you would never be able to succeed." In the last 30 years, Vietnamese became acquainted with American concepts of education. Some colleges applied American testing methods and grading systems, but Confucian teaching remained prevalent. Teachers were still revered by students and parents alike. As a result, most teachers were authoritarian and kept a distance from their students.

The lecturing method was dominant. Whatever the teacher said had to be correct. Students took down notes and learned information in that way. School facilities were very modest; school libraries were virtually nonexistent except in large urban secondary schools and colleges. For the Vietnamese youth, learning consisted of listening attentively to the teacher, repeating, memorizing and reciting lessons. Memorization was considered fundamental to the Vietnamese way of learning. Qualities required in class were: obedience, quietness, and discipline. Students could pass the nationwide exam without necessarily going to school. They just studied from books and read the lessons given by the teacher. Due to this "bookish" method of learning, students rarely volunteered to answer questions in class partly because of their shyness and the fear of losing face if they gave the wrong answer.

Personal Characteristics of Vietnamese Students

The teacher-centered methods of teaching and learning tended to make students become passive and minimize their creativity. They were taught not to disagree with teachers, who in turn discouraged class discussion. Students are unfamiliar with the use of library facilities and looking up information by themselves. Generally speaking, Vietnamese students are polite and very conscious of the importance of good manners. In the traditional schools there was a motto, "Good manners first, letters later." The first thing students learned at school were good manners. According to the teaching of Confucius, people must live in harmony with each other through the application of politeness, and good manners in daily life. This practice is still prevalent in Vietnamese families.

Most students are gentle people who do not like to make their feelings publicly known except to intimate friends or elders they trust. Vietnamese tend to turn to their kinspeople and close friends for assistance and counseling. They do not trust strangers and avoid "taking off their shirt to allow others to see their back."

Most are flexible and peaceful people who try to please others and avoid conflicts. According to Confucian teaching, one should be flexible like the bamboo tree, ready to compromise in any situation. It is difficult to interview the Vietnamese because they tend to answer "Yes", and talk around the question before reaching the point. They would rather act in a manner which contradicts their own feelings rather than risk a confrontation or hurt someone's feelings.

Vietnamese are emotional and sensitive people who may consider sentiments more important than reason. Friendship and loyalty may be more important than money. A Vietnamese may have extravagant expenses just to entertain friends.

The parents have a very strong feeling about their children's success in education and usually play a large part in their children's decision-making. Success in higher education is a source of pride for the family.

Vietnamese students are strong in math and science, but English is often a barrier. Common foreign languages in high school were French and English, but teaching and learning were concentrated in writing and grammar rather than listening and speaking.

Students are familiar with the lecturing method but unfamiliar with the elective system. Girls may be reluctant to take P.E. since they are shy and feel embarrassed to show their figure. Vietnamese seldom ask questions and do not voluntarily answer questions since discussion in class was not encouraged. They work hard, often under pressure of parents, and sometimes use all means to pass exams, which was always the way to evaluate their achievement in the past.

General Counseling Needs of Vietnamese Students

It is imperative that Vietnamese students become familiar with the educational trends of this society. They need orientation to American culture, which will facilitate their assimilation into the social and educational system of this country.

Vietnamese need to be convinced that counselors are there to help them, and that their personal information will be kept confidential. It is understandable that Vietnamese students come to a counselor with a defensive attitude. They may need assistance to solve a lot of problems but they are unable to feel comfortable or to state clearly what they want. From my personal counseling experience, they need to understand how to:

- Overcome the language barrier
- Work effectively at the college level
- Become aware of the existing prevalent occupations in the area
- Determine their skills
- Give the counselor knowledge of their background in Vietnam and help him or her understand their problems

In addition, they want the counselor to:

- Show them how to apply for financial aid and where to get other social services
- Place them at the right level, in suitable subjects even when they do not have any school records with them
- Make a workable plan for them to become self-supporting after their three years of federal public assistance ends
- Show them a fast way to get on their feet, help them obtain a part-time job or work study grant to pay for their tuition.

Some Recommendations to Provide Effective Counseling to Vietnamese Students

Keep in mind that Vietnamese refugees have experienced much hardship and many challenges. They even faced death during their escape. They have to overcome many problems caused by changes from one system to another, from one culture to a new one. It is difficult for many of them to make a mid-life career change. They are in need of help, but how do we provide them with effective assistance?

There is a Vietnamese saying, "The way of giving is more important than the gift itself." It is true that Vietnamese are sensitive. Many refugees feel humiliated, discriminated against, and underestimated. Everyone is proud of his or her people and culture. Patriotism is very strong in Vietnamese people whose country is small but whose patriotic spirit has built up the strength against all foreign invasions in the past. It will hurt them seriously if they are told they came to this country for economic reasons. Most Vietnamese students know the saying, "It's better to die in dignity rather than live in shame."

They won't tell you their problems unless they like and trust you. The counselor can create good rapport in ways of greeting, asking and answering questions. Some may not tell you the whole truth until they believe you really want to help them and are able to do it. They may not like direct questions or moral lessons, especially when the counselor is younger than the counselee. They may show their objection by their silence or by changing the subject. Ask about their life at home and their work in class to find out their related problems. Try to show them that you are reliable and sincerely want to help them.

Vietnamese prefer to be called by their first names. Their family name appears only in a full name but never in isolation. Given names usually have a meaning and parents often choose names which reflect their aspirations or ideals.

Be aware of the smiling habit of Vietnamese students. You may see them smile in an inappropriate situation. They smile to greet you, to show appreciation, to forgive, and even to cover an embarrassment. Their smile may mean they don't understand your question or they don't want to answer your question. They tend to agree with eveything you say. So, you have to check to see if they really understand what you mean and especially what it is they really want. You should give them several alternatives to choose from instead of one solution.

Vietnamese try to work for a degree if they have a chance to do so but they need a sense of self-reliance. Education means much to them, but you should explain to them that in this society diplomas are not employed, only their personalities and skills are hired. Vietnamese are often influenced by parents in their decision making. Not only students but also parents should be informed about career counseling and vocational programs available. In certain cases, bilingual group counseling can be more appropriate than individual counseling.

Many Vietnamese students are not sucsessful because they are not familiar with the techniques of study in college and how to get information from library sources. They should be oriented to be less dependent on the instructors. On the other hand, counselors should be well-informed about the educational system and curriculum in Vietnamese schools in order to help students and instructors bridge the gaps.

Conclusion

There is no one remedy for all diseases. It takes a long time to understand a person. I don't think it is reasonable to expect complete change on the part of Vietnamese students. Vietnamese teaching and learning methods have many weaknesses. However, there are also positive sides. Since respected persons are their models of learning, counselors can give them a sense of security. For Vietnamese parents, traditions are roots and identity. Whenever possible, values of both cultures should be maintained. A workable solution asks for more understanding and creativity from both counselors and counselees. To adjust Vietnamese youth to American society, trust, confidence, and understanding are needed on all sides.

III. CAREER COUNSELING

Making career-life decisions can be complicated, frustrating, and confusing for all of us. For Vietnamese who have found themselves immersed in an American culture quite different from their own (and even different from the American mini-culture they saw in Vietnam during the war) the task can seem overwhelming and almost unreal. For you, the career guidance specialist wanting to help Vietnamese with these decisions and plans, the task can look just as monumental.

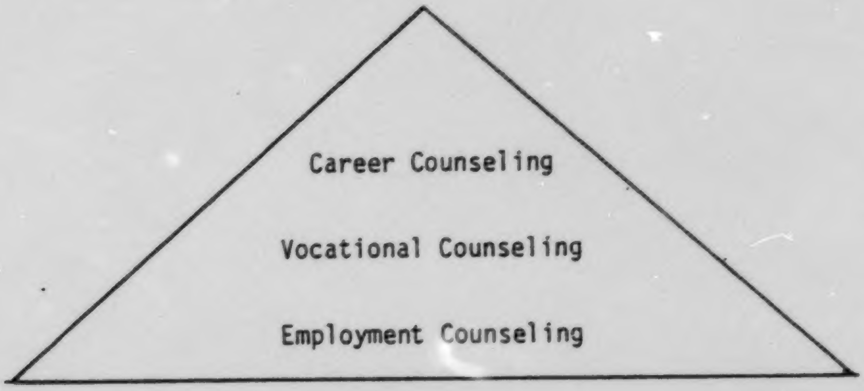
This section presents several ideas for providing career guidance and counseling for Vietnamese. The approaches that are described have a theoretical base and include several practical strategies that you can use to meet the short-term and long-term career development needs of your clients. The section is designed to be used with the next chapter of the Manual: CAREER ASSESSMENT.

Prior to developing these strategies, Project Staff interviewed Vietnamese men and women abut their early life experiences and career development in Vietnam as well as in the United States. Numerous popular theories of career development were also reviewed for their possible application to the lives of Vietnamese individuals. (See the Appendix for descriptions of three of the most promising theories and their applications to counseling of Vietnamese clients.) Two of these theories -- Holland's Personality Theory of Career Development and Mitchell, Jones, & Krumboltz' Social Learning Theory of Career Decision-Making proved to be appropriate and were integrated as a basis for the Project's counseling approaches.

Presented on the following pages are descriptions of three career counseling "models" to use with your Vietnamese clients. Also included are four case studies of Vietnamese individuals to stimulate your thinking on how you would apply the counseling models to their situations.

Employment vs. Vocational vs. Career Counseling

You will have to decide what type of career guidance and counseling you want to provide your Vietnamese clients. A simple way of looking at your possibilities is to distinguish among three different types of career-related counseling: employment, vocational, and career. These three types can be envisioned as a pyramid, with the input, strategies, and outcomes becoming more complex as you move upward.



The main emphasis of employment counseling is to locate an immediate job for your client. Some attention may be given to meeting other urgent needs such as child care, transportation, or short-term training, but the focus is on identifying job options and helping the client secure work as quickly as possible. Outcomes can usually be reached in one or two counseling sessions.

Vocational Counseling generally takes a more in-depth look at the interests, abilities, and other characteristics of the client as well as the vocational options that would be most desirable and appropriate for him or her. Various career assessment measures, such as an interest inventory, may be used to clarify the client's characteristics. The client, with our help, usually sets some short-term vocational goals (part-time or temporary employment) as well as longer-term goals, which may include plans for training or higher education. Outcomes usually require more than two counseling sessions.

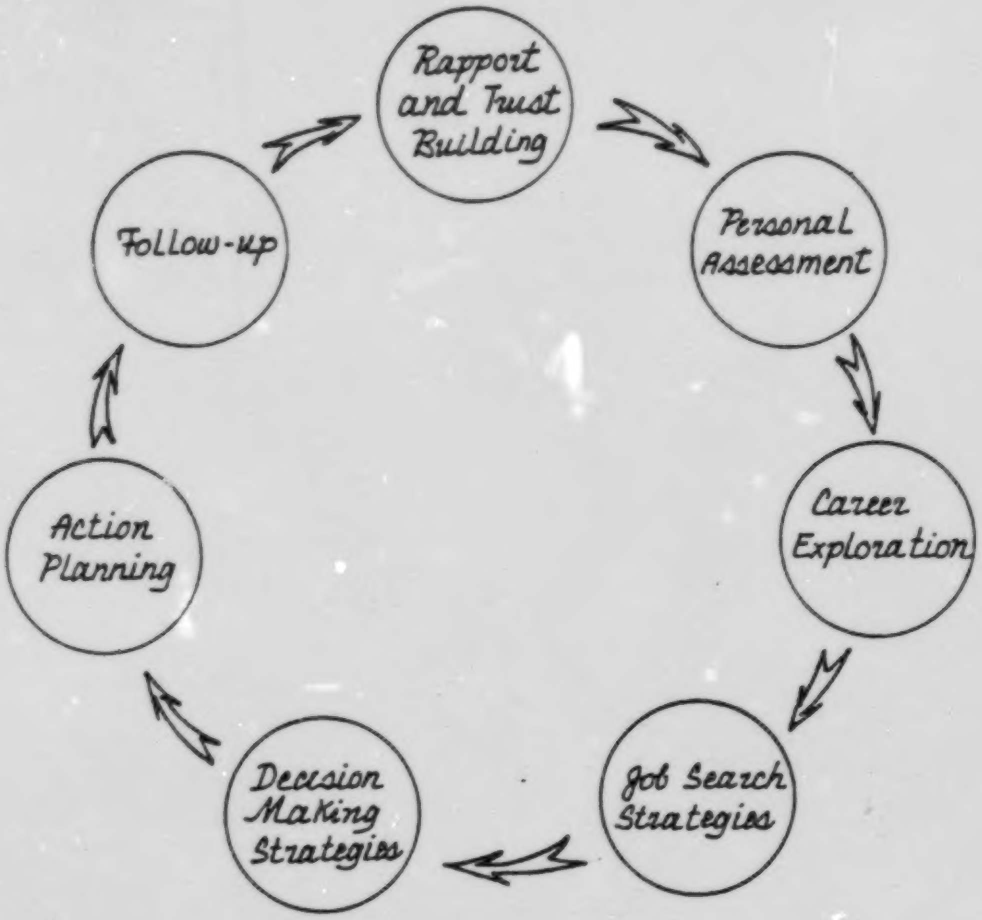
Career Counseling, the most comprehensive of the three, can include the outcomes of employment counseling and vocational counseling (if appropriate). It is more comprehensive, however, and incorporates more exploration of the client's needs, values, interests, and abilities. Time is usually spent on deciding what type of lifestyle the client would like, including what he or she can do through paid work as well as avocations and leisure activities. The client is helped to examine in more depth the various career options available. Coaching in job search strategies, interviewing persons working in potentially interesting jobs, developing resumes, job interviewing, networking, and other activities are usually included.

Your decision of which approach to use should be determined by your client's expressed needs combined with what you know about career development theory. The ideal seems to be to meet his or her immediate needs while at the same time encouraging long-term planning and growth, with planned-for changes in decisions and plans whenever appropriate. Most of your Vietnamese clients will be seeking immediate answers and strategies to find work (or college majors). Most have had limited experience with long-range career planning or with the idea of mid-career change. Encouragement and support from you and others, perhaps through career guidance groups and workshops, will contribute to their immediate career satisfactions as well as to their career satisfaction five, ten, and fifteen years into their futures.

Vietnamese Career Education Project Counseling Models

As part of the Vietnamese Career Education Project, Staff developed and pilot tested three career counseling "models" or approches for use with Vietnamese students and other clients. Two of these models are designed to be used with individuals, and one is designed for use with small groups of five to ten counselees. The first individual and the group counseling models use vocational counseling and some career counseling strategies. Depending on your style and time available, you can add additional activities to tailor the models to your situation.

All three models include, to various degrees, the six basic elements of career-related counseling; but they stress a seventh key element important in counseling of Vietnamese clients--Rapport and Trust Building.


Rapport and Trust Building
Personal Assessment
Career Exploration
Job Search Strategies
Decision Making Strategies
Action Planning
Follow-up

1. Rapport and Trust Building - establishing a relationship between guidance specialist and Vietnamese client.

2. Personal Assessment - assessing needs, wants, interests, abilities, and values.

3. Career Exploration - demystifying the 40,000 jobs in the world of work.

4. Job Search Strategies - learning how to prepare personal fact sheets, resumes, applications, letters; preparing for interviews; establishing personal networks.

5. Decision-Making Strategies - gaining skills in making effective decisions.

6. Action Planning - setting goals and developing a plan to reach those goals.

7. Follow up - checking progress toward goals and revising goals or processes to reach goals where necessary.

The three project counseling models or approaches are:

A. Individual Employment Counseling Model

B. Individual Vocational Counseling Model

C. Small Group Career Counseling Model

The Vietnamese Career Development Plan

It is always easy, especially when seeing large numbers of clients, to fall into the trap of not really planning sessions, and failing to make careful notes on progess made by you and your clients. The extra minutes that could be spent on record keeping easily become absorbed somewhere else. Clients forget just what it was they agreed to do. The notes you make are often on slips of paper.

Project staff would like to recommend a way to keep tabs on the career counseling you do with your Vietnamese clients. To help you do this and at the same time provide your clients with a structured process and product in an area that is new to most of them, here is the *Vietnamese Career Development Plan* (Katz and Phillips-Jones, 1981). (Display III-1) This *Plan* will help you keep track of clients' background data, assessment measures you use, career goals set, any obstacles mentioned, what clients intend to do about those goals and obstacles, and the major outcome(s) of each counseling session.

You have a choice in completing the *Vietnamese Career Development Plan*. Some guidance specialist prefer to complete the *Plan* themselves (according to their clients' instructions). Others state that they see more commitment from clients who take the lead in writing it. Notice that a *Summary Sheet* (miniversion of the *Plan*) is included for your client to take with him or her as a self reminder and to show others. (You can use carbon paper with these sheets or else photocopy the page so both of you have copies.

The *Plan* has three parts:

Part I. Background Information

As you gather background facts about your Vietnamese client you can record the information in the first section of the *Plan*. Don't feel that you must finish this section in one session! In fact, it

Part II. Summary of Assessment Information

In this section you and your client will record the results of any formal or informal career assessment measures you decide to use. Notice that there is room to record his or her:

- English ability (as measured by yourself as well as by standardized tests)
- Abilities and skills (other than English)
- Interests
- Values
- Occupational knowledge/awareness
- Cultural awareness

Section IV of the Manual suggests measures you can use in these areas.

Part III. Counselor's Notes

The third section of the Plan, which can be kept separate from the rest of the document if you wish, is a place for you to keep a running mini-diary of your sessions with your client. The idea is to write at least a brief comment after each session--for example, the session's major outcome or outcomes, your impression, his or her summary statement, or whatever you deem important. You can, of course, write more and add pages if necessary. If you have your client bring in any items, e.g., a resume or certificate, you can attach them to the Plan. Hopefully, this growing Plan will serve as a useful career counseling resource as well as an evaluation tool to help you meet accountability requirements.

Part IV. My Tentative Career Plan

Once you and your client have explored the above areas, this part summarizes his or her Interests, Skills and Abilities, Values, Tentative Occupations of Interest, Short-Term/Immediate Goals, Potential Obstacles, Obstacle Removal Strategies, Action Steps, and Contacts Made.

A. Individual Employment Counseling Model

This approach can be implemented in two sessions. It is geared toward Vietnamese clients who are seeking immediate employment out of financial need or clients who are fairly certain of their career needs, goals, and capabilities but who need additional information (names of employers, training programs, course requirements) in order to implement their decisions. One of the needs of both of these types of clients, consequently, will be for referrals from you. These clients are not particularly interested in in-depth exploration of themselves or career options and strategies at this time. However, they may have other immediate needs such as temporary financial support, housing, child care, and transportation in order to carry out their career plans.

The main activities of your two sessions are identification of immediate needs and goals, exploration of human and material resources available to your clients, and some help with action planning. Here are some suggested steps for you to follow in the two sessions:

Session 1 (Approximately one hour)

Introduce yourself; begin to establish rapport (See Display III-2 for suggestions).

Gather information about the client with the Vietnamese Career Development Plan (See Display III-1).

Determine immediate needs and tentative solutions.

Describe known job and/or training options and resources that are available.

Session 2 (Approximately one hour)

Obtain update on client's progress.

Continue to fill out Vietnamese Career Development Plan.

Reassess options and identify any additional needs.

Identify additional human and material resources available.

Session 2 (Continued)

Discuss and develop long-term goals for Vietnamese Career Development Plan.

Share Job Search materials from Project Manual.

Obtain commitment for ongoing followup.

If, during the second session, you discover that your client needs or desires more in-depth vocational or career guidance, encourage him or her to continue with you for at least two more sessions (See Model B) or to join a career guidance group (See Model C).

B. Individual Vocational Counseling Model

This approach will require at least four meetings with your client. It is designed for individuals who are willing to do a little more in-depth exploration and clarification of their vocational/career goals and plans. It utilizes other assessment measures in addition to the Vietnamese Career Development Plan and builds on the two career development theories described earlier. Here are the steps you may follow in your counseling sessions:

Session 1 (Approximately one hour)

Introduce yourself and provide information about yourself.

Ask client how he/she decided to come to you.

Explain the purpose and process of your counseling approach.

Ask client about his/her experiences and impressions since arriving in this area.

Begin completing Vietnamese Career Development Plan; explain how he/she will have a copy of the Plan.

Session 1 (Continued)

Discuss cultural similarities and differences related to work and career search.

Explain concept of career development and two theories briefly.

Complete "Important People" activity (See Display III-3); discuss results.

Introduce the *Self-Directed Search* booklet.

Assign *Self-Directed Search* (at least sections on Dreams, Activities, and Occupations) as homework.

Summarize session and make plans for Session 2.

Session 2 (Approximately one hour)

Ask client to recap last session.

Obtain update on any thoughts, decisions, or actions taken since last session.

Identify client's dreams and interests, from *Self-Directed Search*.

Complete *Work Values Inventory* or other values activity/measure; discuss values.

Discuss six personality types including client's (See Display III-4).

Identify the most important environmental (human and nonhuman) influences on client's career decisions.

Summarize client's dreams, interests, and values.

Introduce concept of networking.

Assign homework: Identification of client's current and potential network.

Make plans for Session 3.

Session 3 (Approximately one hour)

Ask client to recap last session.

Obtain update on any progress made since last session.

Help client identify career-relevant skills/abilities.

Pull together client's personal profile in Vietnamese Career Development Plan.

Discuss world of work/occupational clusters using either the Occupations Finder from the Self-Directed Search or the clusters in the Occupational Outlook Handbook.

Identify tentative career options.

Discuss client's personal network (homework assignment).

Assign research on career options.

Summarize session and make plans for Session 4.

Session 4 (Approximately one hour)

Ask for update on client's progress.

Reassess options and identify additional needs or problems.

Set short-term goals and tentative deadlines in Vietnamese Career Development Plan.

Set long-term goals.

Explore available resources.

Identify possible obstacles and removal strategies.

Discuss any additional cultural similarities and differences that may affect plans.

Obtain commitment for ongoing followup.

These steps are suggestions only. You may find that your sessions are more effective when you rearrange some of the activities and even omit certain ones. No doubt you will want to add techniques that have worked well for you. Some Vietnamese clients will require more than four sessions in order to settle on personal career plans and strike out on their own. You will have to be the judge in determining when your clients have met their needs.

C. Small Group Career Counseling Model

This approach can be used with small groups of five to ten Vietnamese clients. As with the individual models described earlier, you can modify the steps according to your own background and style. As with Model B above, it is based on a combination of Holland's Personality Theory and Mitchell, Jones, and Krumboltz's Social Learning Theory of Career Decision Making.

Ideally, you should co-facilitate these sessions with a partner, preferably a Vietnamese with some experience in providing career guidance and/or facilitating groups. The two of you can take turns introducing and facilitating discussion on the various topics listed. Interaction among group participants is usually helpful. More ideas are generated, and often the participants become good resources for each other.

Session 1 (Approximately two hours)

Get acquainted.

Share backgrounds (e.g., how they left Vietnam, came to U.S., experiences since arriving, brief work histories).*

Explain "ground rules" of group guidance and facilitators' expectations.

Discuss participants' experiences with cultural similarities and differences.

Explain concept of career development and two theories briefly.

Complete "Important People".

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*See Display III-2 for additional suggestions for [illegible]ding rapport and establishing trust.

Session 2 (Approximately two hours)

Ask one or more participants to recap Session 1.

Get acquainted with any newcomers.

Present case history of Vietnamese individual (choose case from those presented later in this section); discuss case's dreams, interests, values.

Share your own dreams and interests and ask volunteer(s) to do the same.

Complete *Work Values Inventory* or other values clarification activity/measure; share results.

Discuss concept of networking, its similarity to practices in Vietnam.

Identify participants' tentative support networks.

Summarize session and make plans for Session 3.

Session 3 (Approximately two hours)

Have one or more participants recap Session 2.

Ask for any reports on career progress (decisions, action steps).

Continue discussion of Vietnamese case history or present new case; identify case's career-relevant skills.

Identify participants' career-relevant skills/abilities (refer to *Self-Directed Search*).

Pull together participants' personal profiles using *Vietnamese Career Development Plan*.

Discuss world of work/occupational clusters using either the *Occupations Finder* from the *Self-Directed Search* or the clusters in the *Occupatinal Outlook Handbook*

Identify participants' tentative career options.

Share results.

Session 3 (Continued)

Assign research on career options (e.g., pairs research and prepare short presentation on one occupation); provide research materials for them.

Summarize session and make plans for Session 4.

Session 4 (Approximately two hours)

Recap guidance process up to now.

Ask participants to share their current status and results of career research.

Discuss short-term goals and tentative deadlines; record in *Vietnamese Career Development Plan*; ask volunteers to share.

Discuss long-term goals.

Identify human and material resources available in this group, the immediate environment, and the community/county/state.

Continue discussion of ways to expand personal networks.

Complete Career Obstacles activity in *Vietnamese Career Development Plan*.

Discuss potential obstacles and solutions; share how you or someone you know overcame an obstacle; ask volunteers to share.

Develop action steps in *Vietnamese Career Development Plan*.

Obtain commitments for ongoing followup.

Close session.

Followup

With all of the counseling models, try to obtain a strong commitment from your clients to provide you with followup on their career progress. If possible, schedule an in-person or telephone interview with each client six months after you have completed counseling. Consider having former clients share their work experiences with the clients you are now seeing. The information provided will help you improve your counseling approach, help in evaluating your program, and perhaps most important of all, provide your clients with an incentive to keep track of their progress and report to someone who is concerned about them.

Case No. 1: Duc T.

Duc T. is a 45-year-old intellectual, former lawyer, writer, senator, and leader of a political party in Vietnam. He came to the United States in 1975 with his wife and three children and was resettled in northern California under the sponsorship of a church. Two weeks after his arrival in the area, he was advised to accept a part time job as a teacher's aide with an hourly salary of $2.50. He soon found he could not earn enough for a family of four dependents. He reported the situation to his sponsor, who turned his family over to a church in another county. They moved to the city of the new church in March 1979, and Duc got a job in a sawmill, where he was employed as a sawing helper. He was exhausted after three weeks of work due to the hard labor and the sawdust in the factory. He was not interested in the job and his health was suffering, but he tried to make a living for his family. Within a month, he was laid off because of his low production.

Duc became totally dependent on welfare, which bothered him greatly. He decided that he had to get off public assistance as soon as possible. He went to the local CETA office to look for short-term vocational training, but there were no programs available in that county. They introduced him to CETA in a town 25 miles from the place he lived. He had to go through a screening process and report there daily for the orientation period. During this pre-training program, he had to sit all day in a classroom and do exercises in basic arithmetic. He was starting to run out of patience. In his words, "I got more depressed when I thought of my golden time in the past, my present humiliation, and my insecure future."

Finally, Duc was able to enroll in an electronics technician training program about forty miles away. He accepted it without hesitation, for he needed work badly. He got up early in the morning to take the bus and arrived home in the evening. The course was not difficult for him, but his lack of interest and the daily trip made him tired.

After his graduation, he moved to that city and got a job. His wife was employed as an electronics assembler in the evening and went to school during the day to become a technician. To many people, it seemed ideal, for both could work at the same place. They were finally doing all right financially, but Duc did not feel happy. There were times when he fell asleep at work. He did not want his wife to work because their children were still young, but it was the only way to earn enough money for their needs and to help their relatives back in Vietnam.

Duc went to see a community college counselor who was also a friend of his. During the meeting, there was immediate rapport and trust between them. He told the counselor about his frustration and spoke with disgust of the job he just left. "I was put under the supervision of a stupid and ignorant foreman. I tried to be a blind and deaf worker, but I could not bear his insolent attitude. Losing that job is a problem for us, but I cannot work in shame."

Duc's wife had advised him to go into business for himself, but he was not sure he could do it. The counselor helped him explore all aspects of the matter before making a decision. They went over a career decision-making process and developed a tentative action plan. Duc decided to study real estate, which is what his wife was studying. They both passed the exam on their first attempt and got their licenses.

Duc decided he wanted to go further, to become a broker. He optimistically borrowed money to rent and fix up an office while he prepared to take the broker exam. He was very confident and passed the exam after three months of preparation, just two days before the opening of his real estate office. He now works as a broker and notary public and does income tax.

Duc came to see the counselor recently to report that his business is slow due to high mortgage rates, and he is not optimistic about the future. Since both he and his wife are involved in the business, they are away from home most of the time, and he is concerned about their children. He is also unhappy about some of the business practices he has observed among his competitors. He wonders if he got into the business under pressure from his wife, who had made a strong commitment to help him.

WHAT WOULD YOU ADVISE HIS COUNSELOR TO DO NEXT?

Case No. 2: Minh Lien N.

Minh Lien N. is a 44-year-old former teacher who had 15 years of teaching experience and some experience as an office worker in Vietnam. She arrived in the United States three years ago with her husband and four children. She had no hope of going back to teaching because of her inability to speak English. At first, a friend advised her to go to beauty college and become a partner in his cosmetology business. Minh Lien began a course but dropped it after two weeks due to lack of interest and skills.

She contacted a CETA office and was put on a waiting list for a grocery checker training program. She said she could not wait and asked the counselor to introduce her to any kind of training since she needed work to support her family. She thought that whatever others could do, she could do, too. She was finally enrolled in a keypunch operator program and had to commute daily to attend the course. After four months of training, she graduated, but she could not find a job in her town. She decided to move to a city about 45 miles away to receive training in grocery checking. When it became impossible to move, she had to drive 90 miles a day roundtrip for three months. During the training period, she found she could work part time in a restaurant across from the school. The manager offered her a full time job making sandwiches and salads, but the CETA counselor discouraged her since she had never done it before, and the work could interfere with her training.

The family decided to move to a larger city. Minh Lien was about to enroll in an electronics training school, but she changed her mind and accepted a part time job as a keypunch operator, even though it was on a swing shift. She started at $3.20/hour, did very well on the job, and quickly moved to a better, temporary job at another company. At last, she got a permanent job in a large company.

After two years, she was promoted to lead operator with seven employees under her supervision. Her salary increased, but she had more responsibilities. As a lead operator, she had to solve many problems herself, especially behavior and discipline problems of the workers in the group. She began to feel tense and dreaded going to work every day. Someone suggested she talk to the personnel department.

WHAT WOULD YOU DO IF SHE WERE REFERRED TO YOU?

Case No. 3: Van H.

Van H. is a 27-year-old honors graduate of the University of Saigon. Right after his graduation in 1973, he was selected to receive a scholarship from the French Government to undertake one year of advanced training in methods of teaching mathematics at the University of Paris, France. Upon his return to Vietnam, he was assigned to teach math in grades 11 and 12 at Vung Tau High School. In 1975 Van lost contact with his family in Saigon and followed friends in their escape to Malaysia and then the United States.

His first days in the U.S. were frustrating because he had no family and relatives here. He was lonely and had no money. He decided to do anything he could to make a living. He did the cleaning in hamburger restaurants and washed dishes. He received training to repair washing machines and dryers but could not find a permanent job. He moved to another state to join a road construction gang. Then he followed a friend to Alaska to work in a crab factory located far from any town. He killed king crabs and selected crab meat "like a machine" in his words. He had no place to go on weekends. Life finally became so difficult and boring that he decided to buy a used car with his savings and drove to Washington, Oregon, and some other states to look for work.

One day in 1978 he arrived in San Jose, California, and there he met his former professor of education who was a vocational counselor in the area. His former teacher did not recognize Van because of his completely different appearance--mustache, beard, and long hair. In their conversation together, Van revealed how disappointed he was with his current life. He had no plan for his future and had received no news from his family back in Vietnam. He was overjoyed to meet with the counselor whom he had respected and trusted. He was convinced that he had wasted his time traveling around and not using his skills and educational bckground to learn a profession. The counselor also found out that due to his depression, Van had no desire to learn or study.

WHAT WOULD YOU DO IF YOU WERE VAN'S COUNSELOR?

Case No. 4: Mai V.

Mai was 25 years old and a housewife when she and her husband arrived in the state of Washington in 1975. Although she had helped her parents with their store in Nha Trang, Vietnam, she had never held a paying job. Her husband, a former lawyer, intended to take the bar exam to practice law in the U.S. To give her husband time to study, Mai went to work. She started her first job as a dishwasher, a job she held for four months. They then moved to Texas, where Mai became a cashier in quick-stop grocery store for six months. Next they followed a friend to Florida, where neither could find a job.

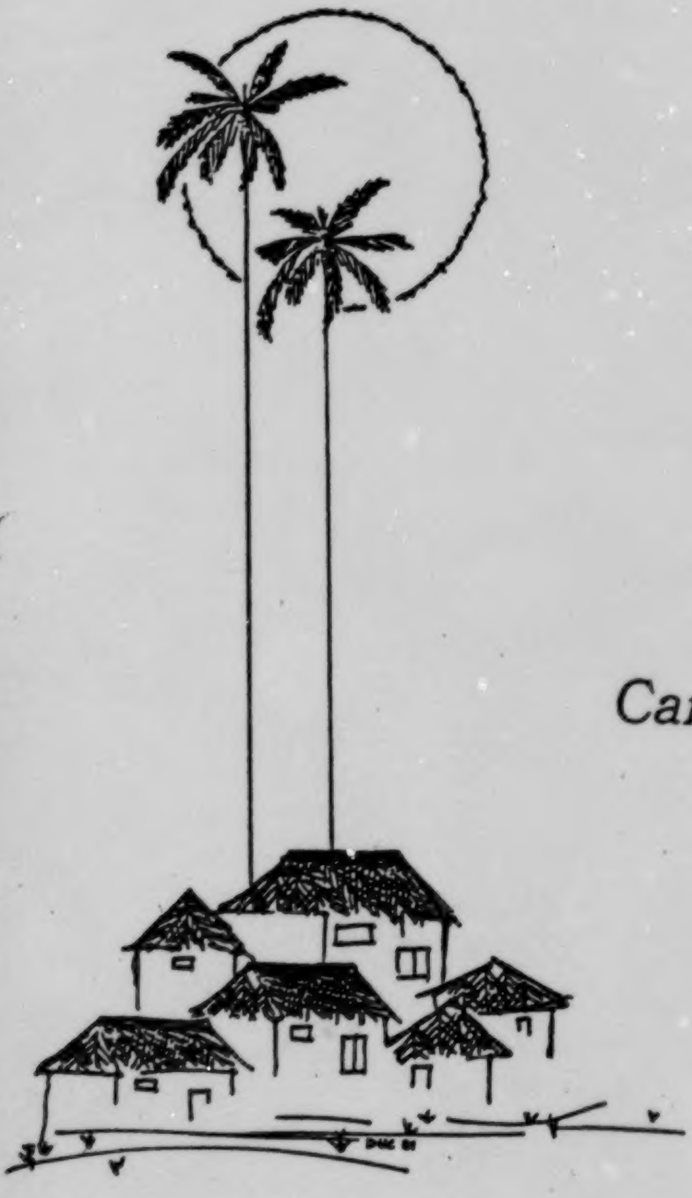
They moved to Oregon to try again. This time Mai took a job as a floor cleaner in a hospital for almost a year. She found that she was pregnant and stopped working shortly before she gave birth to their first child. She was tired of her work in the hospital, and her husband still had not passed the bar exam. Mai suggested that they go to Santa Clara, California with their five-month-old daughter.

At a social agency, she met a vocational counselor and asked for some career assistance. She was encouraged to pursue data processing, since jobs were plentiful. During her period of training, her husband took care of the baby while he studied for his exam. She got a job in a manufacturing firm before she finished her program, but she did not stay there long. She disliked being away from her child most of the day and found the work repetitive and dull.

Her husband suggested she go to the local community college to see if there was a course or some tests she could take.

WHAT WOULD YOU DO IF SHE CAME TO YOU FOR COUNSELING?

Display III-1



VietNamese Career Development Plan

Name________________

DISPLAY III-1

VIETNAMESE CAREER DEVELOPMENT PLAN

Developed by

Patricia Hawkins Katz and Linda Phillips-Jones

PLEASE PRINT ALL INFORMATION

I. BACKGROUND INFORMATION

Name ______________________________
Last (Family) First (Given) Middle

Home/Contact Address ______________________________
Street City State Zip

Home/Contact Phone ______________ (Area Code)

In case of emergency Contact ______________ (Area Code)

Birthdate ___/___/___ Birthplace ______________________

Sex: Male ☐ Female ☐

Marital Status: Single ☐ Married ☐

Social Security Number ___/___/___ Comments: ______________

Sources of Income: (To be completed only if applying for financial aid)

Monthly Salary ______________

Spouse's Monthly Salary ______________

Contribution from other household members ______________

Public Assistance
AFDC ______________
GR ______________
SSI ______________
IMRA ______________
Other ______________

Comments: ______________________________

Transportation:
Own car? Yes ☐ No ☐
California driver's license number: ______________
Other means of transportation: ______________

Immigration Status:
Date entered U.S.A. ______________
Has citizenship ☐
Has "Green Card" ☐
Applied for "Green Card" ☐
Date ______________
Comments: ______________

VIETNAMESE CAREER DEVELOPMENT PLAN (Continued)

Health/Medical Information:

General Health: Excellent ☐ Good ☐ Fair ☐ Poor ☐

Disabilities ______________________________

____

Assistance required ______________________________

____

EDUCATIONAL BACKGROUND

	Name of Institution	Location	Dates Attended	Field of Study Degree/Certificate
1.				
2.				
3.				
4.				

Other training or education (include current) ______________________________

____

CAREER INFORMATION

Current status:

Not in labor market ☐ Employed full time ☐ Employed part time ☐ Under-employed ☐

Comments: ______________________________

____

Current job (include paid and unpaid/volunteer)

Position title ______________________________

Employer/location ______________________________

Main duties ______________________________

Monthly salary __________ Length of time with this employer ______

Satisfaction with job: High ☐ Medium ☐ Low ☐

Comments: ______________________________

____

VIETNAMESE CAREER DEVELOPMENT PLAN (Continued)

Any other job currently held (include paid and unpaid/volunteer)

Position title ______________________________

Employer/location ______________________________

Main duties ______________________________

Monthly salary __________ Length of time with this employer __________

Satisfaction with job: High ☐ Medium ☐ Low ☐

Comments: ______________________________

____

Past employment (Begin with most recent; include military, paid and volunteer work; attach separate sheet if necessary.)

Position ______________ Employer/location ______________

Main duties ______________ Monthly Salary ______________

Reason(s) for leaving ______________________________

Satisfaction with job: High ☐ Medium ☐ Low ☐

Comments: ______________________________

- -

Position ______________ Employer/location ______________

Main duties ______________ Monthly Salary ______________

Reason(s) for leaving ______________________________

Satisfaction with job: High ☐ Medium ☐ Low ☐

Comments: ______________________________

- -

Position ______________ Employer/location ______________

Main duties ______________ Monthly Salary ______________

Reason(s) for leaving ______________________________

Satisfaction with job: High ☐ Medium ☐ Low ☐

Comments: ______________________________

II. SUMMARY OF ASSESSMENT INFORMATION

A. English:

1. Counselor's Informal Assessment (To be completed by counselor at end of first interview)

	Out-standing	Good	Fair	Poor	No Opportunity to Judge
Understanding spoken English					
Speaking English					
Understanding written English					
Writing English					

2. Results of Other English Measures:

____

____

B. Skills and Abilities (Other than English):

1. Other Languages: (To be completed by counselor or client)

Language	Understanding				Speaking				Reading				Writing			
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4

1 = Outstanding, 2 = Good, 3 = Adequate, 4 = Poor

2. Other Skills and Abilities

C. Interests:

D. Values:

COUNSELOR'S NOTES

Client's Name ____________________

SUMMARY OF CLIENT'S NEEDS

Financial:

Housing:

Transportation:

Family:

Language:

Immigration/Citizenship:

Health/Medical:

Career/Employment:

Education/Training:

Other:

SUMMARY OF SESSIONS/IMPRESSIONS

Date ____________________

Date ____________________

Date ____________________

____________________ Counselor Date

TÊN ____________ ____________

NAME ____________________

MY TENTATIVE CAREER PLAN
CHƯƠNG TRÌNH THỬ NGHIỆM VỀ NGHỀ NGHIỆP CỦA TÔI

My Main Interests
Những quan tâm chính yếu của tôi

1. ____
2. ____
3. ____
4. ____

My Strongest Skills and Abilities
Những kỹ năng và khả năng trội yếu của tôi

1. ____
2. ____
3. ____
4. ____

My Most Important Values
Những giá trị quan trọng nhất của tôi

1. ____
2. ____
3. ____
4. ____

Tentative Occupations of Interest to Me
Những nghề nghiệp thử nghiệm mà tôi quan tâm

1. ____________________ *D.O.T. Code Number* ______________
(Mã số D.O.T)
2. ____________________ *D.O.T. Code Number* ______________
3. ____________________ *D.O.T. Code Number* ______________
4. ____________________ *D.O.T. Code Number* ______________
5. ____________________ *D.O.T. Code Number* ______________

MY TENTATIVE CAREER PLAN (Continued)
CHƯƠNG TRÌNH THỬ NGHIỆM VỀ NGHỀ NGHIỆP CỦA TÔI (tiếp theo)

Long-Term Career Goals--What I'd like to be doing in 5 - 10 years Mục tiêu nghề nghiệp dài hạn - Điều tôi muốn làm trong vòng 5 - 10 năm tới.	*I'll do this by (date)* Tôi sẽ làm điều đó vào (ngày tháng)
1. ______	______
2. ______	______
3. ______	______

Short-Term/Immdediate Career Goals--What I'd like to do within the next 6 - 12 months Mục tiêu nghề nghiệp ngắn hạn/ tức thời - điều tôi muốn làm trong vòng từ 6 đến 12 tháng tới	*I'll do this by (date)* Tôi sẽ làm điều đó vào (ngay thang)
1. ______	______
2. ______	______
3. ______	______

Possible Obstacles to My Goals Những trở ngại có thể có	*Obstacle Removal Strategies I Can Use* Những phương thức khắc phục trở ngại mà tôi có thể dùng
1. ______	______
2. ______	______
3. ______	______
4. ______	______

Contacts Made Những tiếp xúc đã thực hiện	*Results* Kết quả
1. ______	______
2. ______	______
3. ______	______

Action Steps--What I'll do next to reach my goals Diễn tiến hành động - Tôi sẽ làm gì tiếp theo để đạt được mục tiêu	*I'll do this by (date)* Tôi sẽ làm điều đó vào (ngày tháng)
1. ______	______
2. ______	______
3. ______	______
4. ______	______
5. ______	______

Display III-2

Fourteen Techniques for Building Rapport and Establishing Trust with Vietnamese Clients

1. Have a Vietnamese co-facilitator assist you in group counseling sessions. If the clients are older, it is wise to have a more mature assistant.

2. Take time for you to get to know your Vietnamese clients and for them to know you. Don't rush through your sessions. If time is a problem, spend more time with small-or medium-sized groups than with individuals. Train some of your Vietnamese clients or former clients to be peer counselors and/or co-facilitators with you. DON'T HURRY THE COUNSELING PROCESS.

3. Keep confidence at all costs. Do not reveal anything in a group that your client has shared individually--unless you have his or her permission beforehand.

4. Provide some specific concrete help as quickly as possible. For example, help your Vietnamese client cut through some difficult red tape at your institution, assist him or her (or a family member) in acquiring immediate financial aid, reliable transportation, or medical help. The immediacy of your help will convey your genuine desire to help plus make you credible as a problem solver.

5. Establish trustworthy relationships with respected Vietnamese leaders. They will spread the word about you to others.

6. Listen to what your client is saying, but tune into what he or she is not saying--the details, feelings, opinions that are not shared. Instead of pushing for these, see if you can pick these up indirectly, such as listening to what one Vietnamese client says about another, observing how the client acts in place of words. Listen carefully when the client asks you questions about yourself. (These may be a way of seeing how you will react first.) See if your client will write--in journal form--what is difficult to say.

7. Don't be afraid to ask your client about his or her departure from Vietnam and experiences since then, but don't push if there is hesitancy to share the details. Take time to explore and understand what is probably the most critical and painful experience of his or her life. Show genuine empathy.

8. Give some praise and compliments for good efforts, but do not exaggerate these. Many Vietnamese will be shy about receiving compliments, although those who have lived in the U.S. will probably expect some praise and encouragement from you in a learning situation.

9. Know where Vietnam is, its major cities, and other geographic features. Learn as much as you can about the culture. Ask your clients questions about Vietnam. Use references to Vietnam when you have to use examples.

10. Learn some Vietnamese words and phrases. In fact, try to learn as much of the language as possible.

11. Share personal information about yourself, e.g., the struggles you had to find a job you liked, times you have faced decisions or problems, exciting things that have occurred or are occurring in your life, pictures of your family and friends.

12. Be genuine. Vietnamese individuals are extremely sensitive and perceptive about others' motives and intent. Don't be afraid to express your own feelings of joy, sadness, or frustration.

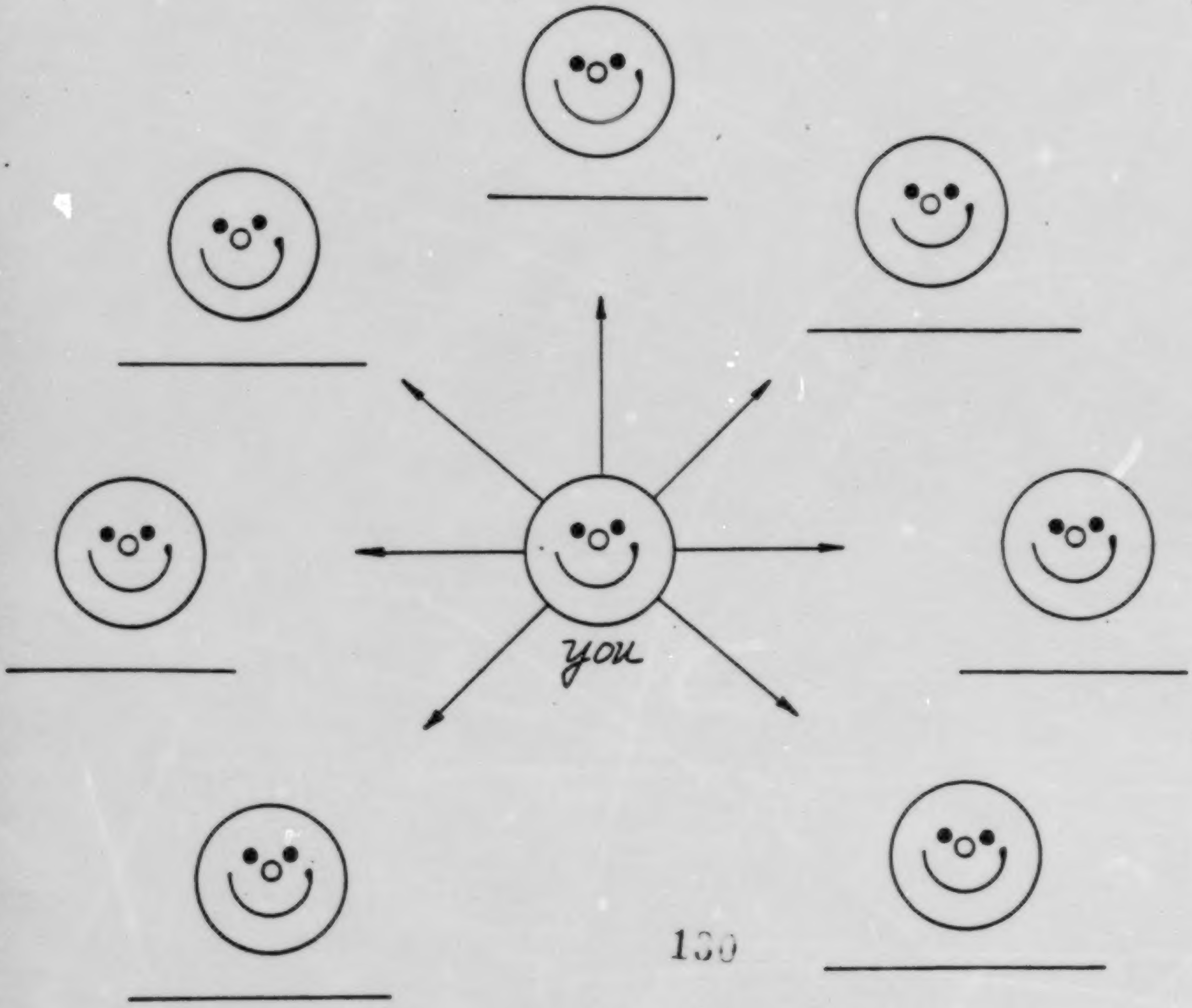
13. Speak clearly and slowly if your clients are just learning English. Use gestures (nods or shakes of your head, shrugs of your shoulders, hand movements) to help convey your points. Let your clients see your mouth as you speak.

14. Some Vietnamese clients who are not familiar with the profession of counselors may secretly wonder why you are doing this work instead of seeking a more lucrative or secure position, such as one in private industry. Since they are not familiar with your profession, they may even wonder about your credibility as a successful advisor or role model. Convey your enthusiasm for your work and use the opportunity to acquaint your clients with the advantages of being in a helping profession.

Display III-3

Now let's think about you in relation to the people around you (People are the most signficant parts of our environment.)

Let's map your environment of people whose reactions are important to you. (Write in their names.)



Display III-4

The Realistic (R) type likes realistic jobs such as automobile mechanic, aircraft controller, surveyor, farmer, electrician. Has mechanical abilities, but may lack social skills. Is described as:

Conforming
Frank
Honest
Humble
Materialistic
Natural
Persistent
Practical
Modest
Shy
Stable
Thrifty

The Investigative (I) type likes investigative jobs such as biologist, chemist, physicist, anthropologist, geologist, medical technologist. Has mathematical and scientific ability but often lacks leadership ability. Is described as:

Analytical
Cautious
Critical
Curious
Independent
Intellectual
Introverted
Methodical
Modest
Precise
Rational
Reserved

The Artistic (A) type likes artistic jobs such as composer, musician, stage director, writer, interior decorator, actor/actress. Artistic abilities: writing, musical, or artistic, but often lacks clerical skills. Is described as:

Complicated
Disorderly
Emotional
Expressive
Idealistic
Imaginative
Impractical
Impulsive
Independent
Intuitive
Nonconforming
Original

The Social (S) type likes social jobs such as teacher, religious worker, counselor, clinical psychologist, psychiatric case worker, speech therapist. Has social skills and talents, but often lacks mechanical and scientific ability. Is described as:

Convincing
Cooperative
Friendly
Generous
Helpful
Idealistic
Insightful
Kind
Responsible
Sociable
Tactful
Understanding

The Enterprising (E) type likes enterprising jobs such as salesperson, manager, business executive, television producer, sports promoter, buyer. Has leadership and speaking abilities but often lacks scientific ability. Is described as:

- Adventurous
- Ambitious
- Attention-getting
- Domineering
- Energetic
- Impulsive
- Optimistic
- Pleasure-seeking
- Self-confident
- Sociable
- Popular

The Conventional (C) type likes conventional jobs such as bookkeeper, stenographer, financial analyst, banker, cost estimator, tax expert. Has clerical and arithmetic ability, but often lacks artistic abilities. Is described as:

- Conforming
- Conscientious
- Careful
- Conservative
- Inhibited
- Obedient
- Orderly
- Persistent
- Practical
- Self-controlled (calm)
- Unimaginative
- Efficient

Source: "Understanding Yourself and Your Career" by John L. Holland, Ph.D.
for use with the Self-Directed Search.
Consulting Psychologists Press, Palo Alto, CA.

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IV. CAREER ASSESSMENT

While career assessment appears here for convenience as a separate section of the Manual, it should only be conducted as part of a total career counseling approach for your Vietnamese clients. Section III, CAREER DECISION MAKING, places career assessment in the context of step-by-step individual and group counseling models. As Dr. Dale J. Prediger (1980), a leading measurement specialist, states:

> "In my opinion, the primary role of tests and other assessment procedures is to provide focus to career exploration. Focused exploration does not single out the 'right' occupation for (individuals), rather, it suggests regions of the work world they may want to visit and explore. In the process of exploration, counselees will discover new things about themselves and the world of work that they may not otherwise have considered." (p. 297-298)

Using assessment instruments without this context is a waste of time for you and your Vietnamese clients. Taking tests without introduction and followup activities can be misleading and discouraging, particularly to Vietnamese clients who are already wary of tests and likely to place too much weight on them. In Vietnam, tests had extreme importance. The majority of high school and college students, for example, did not pass final examinations. Tests were dreaded by most Vietnamese in their homeland, and that fear is likely to carry over here, especially for your older clients. Since many are limited in English skills, the typical career assessment measures may be too difficult and threatening for them. No American career assessment instruments have been validated on Vietnamese populations. Many have culturally biased items.

Given all these problems, you may ask why you should even consider using career assessment measures with your Vietnamese clients. There are two answers to that legitimate question:

1. Assessment measures and other means of evaluating individuals are part of the American way of life. Your Vietnamese clients will be expected to take tests as part of every education and training program they encounter. Most of them will actually expect to be tested and may question the rigor or thoroughness of programs that do not test. They will be evaluated on almost every job. They will have to complete surveys and questionnaires about their children, medical history, income, work experience, and other personal matters in every aspect of their lives. They will have to compete with all of the others in the U.S. job market so

should be prepared for experiences others have. In short, the assessment measures you introduce are learning experiences in which your Vietnamese clients can gain new skills from you in a nonthreatening setting. To maintain this learning atmosphere, be certain to let them know that no one but you and they will see the results.

2. Despite the problems with career assessment measures, they do provide one more piece of information to use in the decision-making process. Math ability tests, for example, can often provide an objective, more realistic look at your clients' math skills than asking their opinion of their ability. Career interest tests can help them recall favorite activities (and activities they dislike), which they might have overlooked otherwise.

In conclusion, career assessment measures do have a place as teaching and counseling "tools" in career counseling of Vietnamese clients. However, they should not be administered without introductory and follow up activities. They must be used in conjunction with your own personal assessment of your clients, their self-assessments, and feedback from others (e.g., teachers, employers, family) who know them.

Purposes of Assessment Instruments

The reasons for using assessment instruments generally fall into three broad classifications:

1. Assessing traits of your clients. In order to identify the characteristics of your clients, assessment tools can be helpful. Such assessment can help you answer the following questions: How are my clients actually functioning as opposed to how they "think" they are functioning? What are their interests? abilities? values? personality characteristics? levels of awareness of this culture? amount of knowledge about the occupational world? How do my clients react in a test-taking situation?

2. Monitoring progress of your clients and your program. An understanding of ongoing development and change in your clients as well as in your approach requires periodic measurement. Are your clients' goals and objectives being achieved? Are yours? Are timelines being met? Do changes in strategy need to occur? Where are you and they now and where do you need to go next?

3. *Evaluating outcomes of your counseling approach.* To determine to what extent your counseling has achieved designated objectives requires evaluative examination and testing. Such testing answers broad questions appropriate for not only individual but group application as well. Did your approach work more effectively with certain people? Did your approach work better than other approaches? To what extent did change take place? What happened that you didn't expect? Was what you did cost effective?

The assessment instruments described in this section have applicability in these three dimensions. For information on the search procedures used in the Vietnamese Career Education Project to identify suitable assessment measures, see Appendix.

Vietnamese Career Development Plan

In the preceding section of the Manual, CAREER DECISION MAKING, the *Vietnamese Career Development Plan* was presented. The *Plan* is an "umbrella" device for gathering information about your Vietnamese client. Included in the *Plan* is space to record the results of any career assessment measures you use.

Project Assessment Instruments

As part of the Vietnamese Career Education Project, two assessment instruments, the JOB-O and Self-Directed Search, were translated into Vietnamese and pilot tested with Vietnamese men and women of various ages, reading abilities and educational levels. Both instruments were well-received by the Vietnamese who completed them. While the idea of self-assessment was new to almost all of those who participated, most became involved rather quickly in the process, did the work at home, and expressed interest in the results. Those who did *not* complete the instruments at home for one reason or another, enjoyed going over and answering the items with the guidance specialists who conducted the sessions.

Display IV-1 presents some of the key features discovered by project staff about the two instruments. Later in this section, the various parts of the instruments are described in more detail.

Display IV-1

Features of JOB-0 and Self-Directed Search

	JOB-0	Self-Directed Search
Most appropriate for	- high school and community college - persons with lower reading level	- high school, community college, college - persons with higher reading level
Strengths	- provides immediate information about careers	- assesses abilities as well as other areas
	Both - usable with individuals as well as groups - can be taken home (as homework) - self scored - hand scored - already familiar to many guidance personnel - provide good structure for career counseling	
Limitations	- provides no information on abilities - process of determining ratings is somewhat repetitious and tedious	- provides no detailed information about careers - letter codes are somewhat confusing - requires more reading than JOB-0 - items in "Occupations" section can be difficult for Vietnamese unfamiliar with those occupations
Suggestions	- Urge Vietnamese clients to take the instruments home and have family members and acquaintances participate in completing them. - If clients do not complete the instruments on their own, walk them through item by item, using the instruments as teaching devices.	

Career Assessment Measures

The following pages present descriptions of career assessment measures that may be of use with your Vietnamese clients. Remember to record the results of these (or any measures you locate or develop yourself) on the Vietnamese Career Development Plan described in the CAREER DECISION MAKING section of the Manual. Measures are presented in the following areas:

1. English Ability
2. Abilities and Skills (Other than English)
3. Interests
4. Values
5. Personality Factors
6. Occupational Knowledge/Awareness
7. Cultural Awareness

Career Assessment Area No. 1: *English Ability*

Your Vietnamese client's English language ability is, in the opinion of project staff, the *most important* career assessment area. Language assessment includes judging your clients' ability to comprehend, speak, read, and write English. Numerous methods exist for assessing language ability, ranging from casual observations in informal interviews to very complex, structured written and oral tests. Since most Vietnamese clients will pursue jobs in English-speaking settings, assessment of their ability in this area will provide important data for their career planning.

English as a Second Language (ESL) Tests

Several ESL tests are listed in the Resources Section of this Manual. Those listed assess various aspects of clients' ability to speak or understand English. They do *not* test their educational level, achievement in areas other than English, or general intelligence. (Thus far, no standardized tests have been developed to measure Vietnamese in these areas.)

Testing an individual's ability in English has its problems. Since communication is a complex matter, any ESL test score should be accompanied by a teacher's or counselor's judgment as to how the client is doing in class, on the job, and in the English-speaking community at large.

While many of the tests listed require the client to read English as part of the tests, only one is a test of reading ability *per se*. In fact, the development of oral tests such as *The John Test* or the *Ilyin Oral Interview* was partly brought about by the recognition that many individuals could understand and speak English but not read it.

The Vietnamese Career Education Project did not examine ESL tests in any great detail. Most community colleges require their own ESL examination for non-native speakers of English. The assumption was made that you could obtain the results of these tests for your Vietnamese clients. Descriptions of the major ESL tests now used are included here, however, for your information in case you want another measure of your clients' abilities.

Nearly all of these tests can be obtained by writing to the publishers. If you have the time and interest, you can train yourself to administer many of them. It may be to your advantage, however, to work with someone in your district or campus testing office or English department in order to set up an ESL testing procedure as part of your career counseling program.

Career Assessment Area No. 2: Abilities and Skills (Other than English

The assessment of abilities (other than English) involves finding out what knowledge your clients have and how well they can perform various tasks, particularly those directly related to career options.

Two methods of judging abilities are available: self reports and objective tests. In self reports, clients state their own opinion of how well they can perform a task. Most clients have some knowledge of their levels of ability in various areas as a result of indicators such as grades or comments made by others.

With objective tests, you or some other expert judge the level of quality of your clients' performance. Objective measures of ability are less common, partly because they are more time consuming to administer. Yet, they are important in terms of providing a note of realism to the career decision-making process.

Low ability scores in a desired career area should signal one of two things: either a change in decision may be in order, or hard work is needed to improve that ability and thus heighten chances of success in that line of work.

Abilities or Skills Measures

1. Self-Directed Search by John L. Holland. Palo Alto: Consulting Psychologists Press. (Vietnamese edition available in Summer 1981.)

   The Self-Directed Search measures both abilities and interests. The following describes the features of the abilities sections. (See Career Assessment Area No. 3, Interests, for a description of the sections related to clients' interests.)

   There are two sections on the Self-Directed Search that require individuals rate their own abilities: Competencies and Self Estimates. The Competencies section provides a list of 66 tasks that must be marked according to whether or not clients are able to do them satisfactorily or not. In the Self Estimates, they rate themselves from 1 (low) to 7 on the following ability areas:

- Mechanical Ability
- Scientific Ability
- Artistic Ability
- Teaching Ability
- Sales Ability
- Clerical Ability
- Manual Skills
- Math Ability
- Musical Ability
- Friendliness
- Managerial Skills
- Office Skills

Results are reported according to the Holland Personal types: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional.

The Self-Directed Search was translated into Vietnamese and pilot tested with Vietnamese individuals. The Abilities and Self-Estimates sections of the instrument caused considerable discussion. Vietnamese subjects asked if they should rate their abilities such as sales ability as if they were in Vietnam (or in Vietnamese-speaking settings) or in the United States in English-speaking settings. Project staff suggested that they make two marks (one for each setting). Staff discussed which skills were transferable as they were (e.g., painting) and which could be transfered provided the individual had English skills.

2. Glenn Occupational Skills by Christopher Glenn. Portland, Oregon: Indochinese Youth Services Center.

Christopher Glenn, in conjunction with the Indochinese Youth Services and the Multnomah-Washington CETA Consortium, is developing a vocational assessment device for Indochinese. The Glenn Occupational Scales for Indochinese will measure job interests and aptitudes in a way made relevant for the current United States Indochinese refugee population. The test, in its final form, will be available in Vietnamese, Laotian, and Cambodian, and it may be available in cassette tapes.

Career Assessment Area No. 3: Interests

The assessment of interests is concerned with determining your clients' levels of attraction to, or liking for, a variety of human activities. Measures usually ask the person to indicate a degree of preference for each of a variety of activities and then compare those responses to some reference group--often samples of workers in those fields who are satisfied with their careers.

Interest assessment is typically associated with determining vocational preferences, but it may also include measuring other types of activity preferences such as social or recreational. Since people usually don't attach evaluations (e.g., good/bad, right/wrong) to interest preferences, results are usually not threatening.

When assessing interests, it is important to distinguish between them and abilities. Your client may enjoy singing, for example, but not be especially good at it and thus have great difficulty finding a job as a singer.

Interest measures

1. JOB-O (Judgmental Occupational Behavior Opportunities). Belmont, CA: CFKR Caereer Materials, Inc. (Vietnamese edition available in Summer 1981).

   The JOB-O is one of the easiest interest measures to use, and yet it provides considerable information for those completing it. It can be self-administered and scored. The JOB-O requires clients to indicate how long they want to go to school, which of eight career fields (artistic/literary, business/clerical/sales, social/personal service, agriculture/conservation, mechanical, or scientific) they prefer, and how they see themselves in terms of job charcteristics or values (e.g., I would like a job in which I would be physically active--usually, often, sometimes, occasionally, rarely, never). Clients then match their responses with those corresponding to 120 occupations. A JOB-O Dictionary provides definitions and additional information on each occupation.

   The JOB-O was translated into Vietnamese and pilot tested with Vietnamese. It proved to be very effective with secondary students, postsecondary students, and adults.

2. Self-Directed Search by John L. Holland. Palo Alto: Consulting Psychologists Press. (Vietnamese edition available in Summer 1980.)

Three sections of the self-administered and scored Self-Directed Search relate to interests: Occupational Daydreams, Activities, and Occupations. Individuals are asked to list past and present occupations about which they have thought or dreamed; indicate which of 66 activities they like or dislike/are not interested in; and select which of 84 occupations are of interest to them. An Occupations Finder lists approximately 500 occupations all cross referenced by three-letter codes to the personality type indicated by their interest scores.

The Self-Directed Search was translated into Vietnamese and pilot tested with Vietnamese. Those partcipating reported considerable satisfaction with the measure.

3. Strong-Campbell Interest Inventory (SCII) by E. K. Strong, Jr. and David B. Campbell. Palo Alto, CA: Consulting Psychologists Press.

This inventory is perhaps the most widely used career interest test in the United States. This new SCII "unisex" version has merged men's and women's test booklets. Clients are asked to indicate preferences in seven sections: Occupations, School Subjects, Activities, Amusements, Types of People, Preference Between Two Activities, and Your Characteristics. Results are reported according to the Holland personality types: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional.

The inventory must be machine scored and thus was not selected for pilot testing in the project. For those guidance personnel with large numbers of educated, English-speaking clients, however, it could prove a useful resource.

4. Kuder General Interest Survey by Frederic Kuder. Chicago: Science Research Associates.

This interest inventory measures individuals' preferences for activities in ten job family groups: Outdoor, Mechanical, Scientific, Computational, Persuasive, Artistic, Literary, Musical, Social Science, and Clerical. The self-scoring edition utilizes pins and backboards. The vocabulary is at a sixth-grade reading level (for native speakers of English).

This inventory was not pilot tested with Vietnamese individuals. However, since the English is at a fairly low level, it is a resource that may suit some clients. (For Vietnamese clients with strong English skills and high motivation, you may prefer the newer Kuder Occupation Interest Survey [Form D[illegible]]. However, this measure, as with the Strong-Campbell Interest Inventory, must be machine scored.)

5. Pictorial Inventory of Careers (PIC). Educational Catalysts, 4425 Plantation Drive, Fair Oaks, CA: 95628, (800) 952-5656.

The Pictorial Inventory of Careers (PIC) is a unique interest assessment device designed to serve as an alternative or supplement to traditional vocational interest tests. It utilizes 35 mm. slide pictures instead of verbal statements. It requires virtually no verbal skills on the part of the examinee. The pictorial approach tends to elicit affective rather than cognitive responses.

The PIC attempts to break down the traditional male/female stereotyping in careers. The test items are based on, and results profiled according to, occupational training programs offered at many community colleges and trade/technical schools. The inventory is hand scored. While the PIC was not pilot tested in the project, many positive comments about the system and its potential for Vietnamese clients were made to project staff during dissemination workshops.

Career Assessment Area No. 4: Values

Your Vietnamese clients' general and work-related values should also be assessed as part of career planning. Values are generally determined by asking individuals to state how important various concepts or material items (e.g., freedom, security, money, comfortable surroundings) are to them. These factors are considered important in career decision-making because they relate to one's quality of life and job satisfaction.

Values Measures

1. Work Values Inventory by Donald E. Super. New York: Houghton Mifflin Company.

   The Work Values Inventory consists of 45 items, each of which are ranked on a 1-5 Likert scale by the person completing the measure. Scores are provided for 15 work-related values (Creativity, Management, Achievement, Surroundings, Supervisory Relations, Way of Life, Security, Associates, Esthetics, Prestige, Independence, Variety, Economic Return, Altruism, and Intellectual Stimulation.

   The Work Values Inventory was translated into Vietnamese and pilot tested with Vietnamese as part of the project. The measure provides useful information for discussions in individual counseling as well as group counseling.

2. Life Values/Personal Trait Values/Career Values by Betty Neville Michelozzi in Coming Alive From Nine to Five. Palo Alto: Mayfield Publishing Company.

   There are a series of values clarification checklists in Michelozzi's book. These measures have not been standardized, but they can be useful counseling and teaching exercises for career decision-making and planning.

Career Assessment Area No. 5: Personality Factors

While there is some debate about the legitimacy of assigning individuals to "personality types" (everyone usually shows characteristics of many types), it can be helpful to consider general personality characteristics as one type of personal information in career planning.

There are different methods of assessing personality characteristics including self-report inventories, projective tests, and behavioral observations. The amount or degree of a characteristic your client possesses is evaluated by comparing his or her results to those of some reference group.

Results of personality inventories (if kept in perspective with interests, values, and abilities) can be useful for helping clients understand what kinds of people they tend to be in many or most situations. This information may provide insights into their own behaviors and potential satisfaction with various careers.

Personality scores can be considered very personal information, so care must be taken when dealing with scores in a group setting. Encourage your Vietnamese clients to share only those personal scores and/or traits of their choosing.

Personality Measures

1. Self-Directed Search by John Holland. Palo Alto: Consulting Psychologists Press. (Vietnamese edition available in Summer 1981).

   The Self-Directed Search provides scores that indicate into which of six personality "types" (Realistic, Enterprising, Social, Investigative, Social, and Conventional) the client belongs. These personality types are cross referenced in the Occupations Finder to about 500 occupations.

   In the Vietnamese Career Education Project, the Self-Directed Search was translated into Vietnamese and successfully pilot tested with Vietnamese individuals. Using the measure, Vietnamese subjects placed themselves into all six of the types. While this by no means indicates that all Vietnamese fit into Holland's personality model, it does indicate that the measure can be useful as a career guidance tool.

2. Personality Mosaic by Betty Michelozzi in Coming Alive From Nine to Five. Palo Alto: Mayfield Publishing Company, 1980.

Similar to the Self-Directed Search, the Personality Mosaic categorizes individuals into Holland's six personality types. The measure, which consists of 90 items, provides scores which, when combined with other checklists, are cross referenced to 66 occupational clusters.

While the Personality Mosaic was not translated into Vietnamese or pilot tested for the Vietnamese Career Education Project, project staff believes it could be a potentially useful measure for Vietnamese clients with above-average English skills and educational background.

Career Assessment Area No. 6: Occupational Knowledge/Awareness

This is a relatively new area of career assessment, one that has emerged as part of the career education movement. It involves checking what the individual knows about various fields of work, occupations within fields, education requirements, job opportunities, employment seeking skills, and so on. It is an important area for Vietnamese clients since many have had limited exposure to the approximately 40,000 jobs available in the United States.

Occupational awareness measures can serve as useful teaching/counseling devices in addition to being evaluative instruments. In fact, since most Vietnamese clients will not have extensive knowledge and skills in this area, project staff recommends that you primarily use such measures as learning devices with them rather than as assessment tools.

Career/Occupational Awareness Measures

1. Career Maturity Inventory by John O. Crites. Monterey, CA: California Test Bureau/McGraw Hill.

   Although this instrument was designed for secondary students, it is of potential use by Vietnamese clients who are older provided they have considerable English ability. The second part of the instrument consists of Competence Tests. Two parts, "Knowing About Jobs" and "What Should They Do?" provide information about clients' occupational knowledge and awareness.

2. Short Occupational Knowledge Tests (SOKT). Chicago, IL: Science Research Associates (SRA).

   This instrument was not pilot tested in the project but may be of potential use with Vietnamese clients who have considerable English ability. The tests have no time limits and are self scoring. They measure the amount the client knows about the following occupational areas: automechanics, bookkeepers, carpenters, drafters, electricians, machinists, office machine operators, plumbers, secretaries, tool and die makers, truck drivers and welders.

Career Assessment Area No. 7: Cultural Awareness

Finally, assessment of cultural awareness should be considered in a comprehensive career assessment and planning program. This includes determining what your Vietnamese client knows and thinks about the traditions and practices common in the United States.

Project staff could find no formal measures of cultural awareness, probably due to the fact that attempts to measure cultural awareness seem to oversimplify and stereotype a very complex subject. Various educational tests in such areas as history, geography, language and sociology exist, but these are not really appropriate in this context.

You may want to develop your own informal measure to use in assisting your clients to learn more about their environment and thus feel more comfortable in it.

Group Versus Individual Administration of Assessment Instruments

The assessment instruments described here can be administered to individuals by themselves or in groups. You will probably find that group administration, provided it is a part of a total career guidance effort that involves careful interpretation of and discussion of results, has some advantages for your Vietnamese clients. Giving the career measures to a group provides:

- greater individual motivation to perform the tasks well. Most Vietnamese react positively to group involvement and peer group support of their efforts. They are likely to perform tasks at a maximum level of effort to gain peer approval of their work, and there usually exists a spirit of friendly cooperation among those being assessed in a group.
- greater efficiency with one leader able to complete the evaluation of as many as 25 persons at one time.
- a more realistic testing situation that closely simulates school situations in Vietnam as well as in the United States.

There are some disadvantages to group administration. For example, some clients may be inclined to listen to group comments and not take a close enough look at their own interests or values. Efforts to help one another so that all can succeed may take away from the objective testing of abilities. Just the same, however, group activities seem to be advantageous with Vietnamese clients. Be certain to provide for individual followup sessions with you or another guidance specialist afterwards to meet any needs that cannot be met in the group setting.

Cautions Related to Assessment of Vietnamese Clients

1. Remind your Vietnamese clients (and yourself) that career assessment measures are only one source of information to use in the career decision making process. Just as important are clients' own perceptions and opinions, feedback from others including you, and other data such as grades.

2. Look for items that are culturally biased. If there are only one or two such items on a measure, allow for them in scoring. If the measure has several biased items, don't use it.

3. When your clients have to rate themselves on abilities, interests, or values, they may be confused about whether the questions apply to their past experiences in Vietnam or to experiences and settings in the U.S. Discuss each item with your clients to see which are actual differences. If necessary, use two scores--one for Vietnam and one for this country. In your counseling you can discuss ways of transferring old abilities and/or ways of improving or adding new ones.

List other cautions you can suggest:

4.

5.

6.

Summary and Conclusion

This section of the Manual has presented some reasons for using career assessment measures in career counseling of Vietnamese clients. These measures should always be used in the context of career counseling with introductory and followup acitivities. Several measures were described for your possible use. Some comments were made on individual and group administration of instruments.

Project staff urges you to use your professional judgment on career assessment. Regardless of which measures you use, your Vietnamese clients will benefit most from your personal guidance and feedback.

REFERENCES

Buros, Oscar Krisen (Ed.) The Eighth Mental Measurements Yearbook. Highland Park, New Jersey: The Gryphon Press, 1978.

This is probably the most complete collection of published tests and other measures. Included are descriptions of hundreds of instruments, information on how to acquire them, and critical reviews by authorities on assessment.

Prediger, Dale J. The Marriage Between Tests and Career Counseling: An Intimate Report. The Vocational Guidance Quarterly. Vol. 28, No. 4, June 1980, pp. 297-305.

This article takes a light-hearted yet important look at the uneasy "marriage" of tests and career counseling.

U.S. Department of Health, Education and Welfare. Sourcebook of Measures of Women's Educational Equity, 1980.

Although this sourcebook was compiled as part of a review of measures that could be used with American women, much of the content is appropriate for other audiences.

Whitfield, Edwin and others. Career Tests and Resources Selection System. California Regional Career Guidance Centers, San Diego/Los Angeles, 1979.

This system lists, organizes, and evaluates the many career oriented tests and career resources available. The resources are annotated and evaluated, with the intention of assisting teachers, counselors, and administrators as they select career tests or resources for their school programs. A keysort deck and explanatory materials are designed and categorized for easy access to materials and information desired.

V. JOB SEARCH SKILLS

Many of your Vietnamese clients will be looking for practical strategies to find employment as quickly as possible. They may or may not have given careful thought to the type of job they want. They will be looking to you for the answers.

While emergency situations do occur, and you may have to help some clients find work immediately, the approach recommended here is one that involves a degree of *planning* and *searching*. In fact, job search strategies should be an integral part of a comprehensive career counseling approach. Section III of the Manual, CAREER COUNSELING, and Section IV, CAREER ASSESSMENT, include procedures for you to follow to help your Vietnamese clients assess their strengths and needs, explore career options, and make career decisions and plans. You and your clients will want to avoid hasty job decisions that lead to regrets later.

The Job Search Procedure

Once your clients have made some tentative decisions, you can help them acquire some job search skills. Many of these skills will be new, or at least quite different, to most of them. The student materials in this section are designed to introduce and give them practice in those skills. Here is a suggested procedure you can use to introduce job search strategies to your clients.

1. Introduce the idea of a *well-planned job search*, one that takes initiative on their part. You can describe a process you used successfully to find a job you particularly liked.

2. **Personal Fact Sheet.** Since your Vietnamese clients will repeatedly have to answer many of the same questions about themselves on applications and in interviews, it is helpful for them to have all the information on one sheet of paper (or card). Suggestions are provided in this section for developing a Personal Fact Sheet. You can help your clients complete this sheet and encourage them to carry it with them in their wallets or purses.

3. **Resumes.** Some Vietnamese clients are familiar with resumes (from the French presence in Vietnam for many years), but few have had experience with the American-style format. Suggestions for developing resumes and samples are provided in this section for them to use as examples. You can review these with your client, critique them together, and finally help them develop drafts of resumes.

4. Job Applications. Your clients should be introduced to a variety of job applications as well as the "rules" (e.g., always printing in ink or typing the information) for completing them. A sample application is included here for your client to practice filling out. Go over their "practice" application with them, giving them constructive criticism.

5. Job Interviews. As time permits, it may be helpful for you to demonstrate a job interview (with another experienced person) and then ask your Vietnamese clients to role play interviews with you and with each other. This section includes some typical interview questions, interview Do's and Don'ts, and a checklist for clients to use. Help your clients develop assertive interview skills--direct eye contact, firm handshakes, active listening skills, ability to state their strengths and interests. The concept of "selling yourself" is new to them. They will need to practice this technique. Discuss the Do's and Don'ts, the reasoning behind them, how they contrast with Vietnamese customs, and practice these techniques with them until mastered.

6. Upward Mobility. Many Vietnamese end up being under-employed, working in jobs beneath their ability levels. While many American workers realize they have to "pay their dues" for a period of time and strategically work their way up the ladder, many Vietnamese are not acquainted with this career development strategy and have not learned those job advancement skills. This section provides some tips for making this progress. In addition to these ideas and your own suggestions, you may want to invite a successful Vietnamese employee to speak to a group of your clients in order to share strategies.

7. Networking. This strategy is not a new one to Americans or to your Vietnamese clients. What is new is the emphasis on formalized networking strategies in the popular career development books. You can make your clients aware of the "networking movement" and encourage them to develop personal contacts in a variety of settings. They will appreciate coaching from you on how to establish and maintain those contacts, what protocol to follow, what not to do, and so on.

8. Self-Employment. Some of your clients will want to investigate the possibility of starting their own businesses. While this topic is an entire course in itself, you can introduce them to materials from the Small Business Administration and encourage them to interview persons who have succeeded and failed in self-employment. They may be interested in reviewing the instructional modules on entrepreneurship for high school students that have been developed by the American Institutes for Research in Palo Alto, California.

- While you want to be encouraging, you should also help your clients identify the risks involved in starting a business.

Problems and Solutions Related to Job Search

As you coach your Vietnamese clients in job search strategies, you will discover a number of areas that are unfamiliar to them and thus potential causes of confusion and stress. The following "Tough Seven" are some of the most common problems that arise. Some suggested solutions are provided, but you are encouraged to add your own strategies that you know will work.

THE TOUGH SEVEN

1. Have difficulty in assessing and recognizing skills including transferability of skills.

   Do "skills analysis" emphasizing transferable or "basic skills". Relate these to the DOT's analysis of the skills used in the job market. (At the state level, the Employment Development Department is currently developing a skills transference take-home book, which will be available Fall, 1981)

2. Hold attitude that work and educational history starts at arrival date in the United States.

   Do self-assessment, looking at past experience (be sure to include work they did in Vietnam and in the refugee camps). Teach resume preparation, emphasizing previous education and work experience.

3. Often insist on white-collar work and maintain that manual labor is looked down upon; unfamiliar with "working your way up."

   Talk about "paying your dues".
   Bring in resource speakers to talk about their career paths.
   Share your own experiences if relevant and those of other staff.

4. Are unfamiliar with where to look for employment.

   Learn "networking" process - develop a Vietnamese "networking" system.
   Present all sources of jobs, e.g., yellow pages of phone book, want ads, company employment notices, Career Center resources on local workplaces, Employment Development Department and other local agencies.

5. Don't take applications, resumes, cover letters seriously; unfamiliar with importance of these.

   Have them practice filling out job applications - go over it with them.
   Help them in preparing a resume.
   Invite employers/personnel managers to discuss this as well as other personal responsibility skills; i.e., punctuality, keeping an appointment, coming to an interview alone.

6. Are unfamiliar with expectations in the interview. Afraid to try; tend to be too passive, unassertive, indirect with answers; want companion for support; unsure of appropriate dress.

   Prepare a good resume
   Practice the interview
   Give positive feedback
   Listen to resource speakers, employers, personnel people
   Use interview practice films
   Inform student of company; i.e., work environment, job opportunities, nature of job applied for; company expectations.

7. Are unfamiliar with "follow up techniques after interview."

   Teach about how to follow up after the interview.
   Prepare follow up letter.
   Role-play appropriate way to phone/drop in.

JOB SEARCH SKILLS - STUDENT MATERIALS

Before you go searching for a job, you should spend time exploring what you would really like to do, as well as what you are able to do. Section III, CAREER DECISION MAKING, of this Manual contains some suggestions for your career counselor and you to follow in order to set some long-term and short-term career goals.

When you feel ready to begin your job search, the following pages describe the rest of the picture: Preparation of a Personal Fact Sheet, Resumes, Job Applications, Letters, Job Interviews, Job Advancement, Networking, Working For Yourself, and Employee Rights.

Personal Fact Sheet

Most of the employment applications (and other applications such as credit or college) you complete will ask similar questions. It's a good idea to prepare a "Personal Fact Sheet" about yourself so that you have all the information in one place and so that you can carry it with you. Here are some suggestions to include on your Fact Sheet:

Your phone number
Your address, length of time at this address
Person to notify in case of emergency, phone number
Past addresses (last five years)
Driver's license number
Social Security number
Alien registration number, date
Any certificates or professional licenses you hold, exact title, dates of expiration
Hobbies/interests/honors
Languages you speak and write
Names of professional and personal references, addresses, phone numbers
Educational background and dates and locations
Work experience - dates, names of companies, job title, job duties.

When applying for financial assistance (e.g., credit or loans), other personal facts may be necessary:

Trước khi bắt đầu tìm việc, bạn phải dành thời giờ để tìm hiểu xem thật sự bạn muốn làm gì và bạn có thể làm gì. Ở phần III, nói về CHỌN LỰA QUYẾT ĐỊNH NGHỀ NGHIỆP, của tài liệu hướng dẫn này có một số đề nghị để người cố vấn nghề nghiệp của bạn và bạn tuân theo nhằm đặt ra những mục tiêu nghề nghiệp dài hạn và ngắn hạn.

Khi cảm thấy đã sẵn sàng để bắt đầu tìm việc, những trang sau đây mô tả phần còn lại của công việc: Chuẩn bị một bản ghi dữ kiện cá nhân, Bản tiểu sử, Thư từ, Phỏng vấn công việc, Thăng tiến nghề nghiệp, Liên hệ cá nhân, Tự làm việc cho mình và Quyền lợi người làm công.

Bản ghi dữ kiện cá nhân

Phần lớn đơn xin việc (và những đơn khác như đơn xin tín dụng, vào đại học) mà bạn phải điền đều hỏi những câu tương tự. Vì vậy cần phải soạn ra một 'bản ghi dữ kiện cá nhân' về bạn để bạn có được vào một chỗ và mang theo được tất cả những tin tức. Sau đây là một số tin tức đề nghị nên ghi vào bản dữ kiện:

Số điện thoại của bạn
Địa chỉ, thời gian ở tại địa chỉ đó
Tên và số điện thoại của người được thông báo trong trường hợp khẩn cấp
Những địa chỉ cũ (trong 5 năm qua)
Số bằng lái xe
Số an sinh xã hội
Số cư dân, ngày cấp
Những chứng chỉ và giấy phép mà bạn có, tên đúng và ngày hết hiệu lực
Các môn giải trí/ các mối quan tâm/ danh dự được ban cấp
Ngôn ngữ bạn nói và viết được
Tên, địa chỉ và số điện thoại những nhân vật tham khảo về nghề nghiệp và cá nhân
Trình độ học vấn, thời gian và địa điểm
Kinh nghiệm làm việc- thời gian, tên công ty, tên công việc, nhiệm vụ

Khi xin trợ giúp tài chánh (như xin tín dụng hay vay), những dữ kiện cá nhân khác có thể cần thiết:

Amount of monthly income you receive
Number of dependents
Name of your bank(s), addresses, number and type of accounts
Current obligations/debts, names, identification numbers, amounts
How long at current address and previous addresses.
How long at current job; previous jobs; reason for leaving.

Resumes

No matter what job or training you are seeking, it is very important to prepare a resume about yourself. Most of the other people who are applying will have resumes.

A resume is a summary of your relevant work experience and education. It helps an employer to decide whether or not to interview you for a possible job.

You can develop a good and honest resume even if you have had little or no paid work experience. For example, Display V-1 is an example of a resume prepared by a student. She has limited paid work experience, but from her activities, school projects, and part-time work, an employer can see that she is responsible and probably worth interviewing.

Resumes should not be too long; one typed page is ideal. They should be typed and have no grammatical, spelling, or typographical errors. The paper should be a good quality, and its color should be white, cream, or perhaps a light grey or beige.

As you can see in the examples provided, your resume should include your name, address, and phone number; job objective; education; work experience; personal information (optional); and a statement that references will be provided upon request. The following is a list of do's and don'ts for the resume.*

DO's: -Demonstrate a confidence in your abilities and experience.

-Be positive about your skills.

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*Source: "Resumes", Pat Space and Gladys Penner, Mission College, CA.

Số lượng lợi tức hằng tháng bạn nhận được

Số người lệ thuộc vào bạn

Tên ngân hàng của bạn, địa chỉ, số và loại trương mục

Trách vụ hiện tại/ nợ, tên, số căn cước, số lượng

Đã ở địa chỉ hiện tại và các địa chỉ trước đó trong bao lâu

Đã làm công việc hiện tại và những công việc trước đó trong bao lâu; lý do thôi việc

Bản tiểu sử

Bất kỳ đối với công việc hay loại huấn luyện nào mà bạn muốn tìm, điều quan trọng là phải soạn một bản tiểu sử về bạn. Phần lớn những người xin việc khác đều có bản tiểu sử.

Bản tiểu sử là một tóm lược kinh nghiệm làm việc và học vấn của bạn. Nó giúp chủ nhân quyết định có nên phỏng vấn bạn hay không.

Bạn có thể khai triển một bản tiểu sử tốt và thành thực ngay cả khi bạn chỉ có chút đỉnh hoặc không có kinh nghiệm làm việc được trả lương nào. Trình bản 1 là một bản tiểu sử được soạn bởi một sinh viên. Cô ta chỉ có những kinh nghiệm làm việc giới hạn nhưng qua những hoạt động, những chương trình tại trường học, việc làm bán thời gian, chủ nhân có thể thấy rằng cô ta đáng tin cậy và đáng được phỏng vấn.

Bản tiểu sử không nên dài quá. Khuôn khổ lý tưởng là một trang giấy đánh máy. Tiểu sử phải được đánh máy và không có lỗi về văn phạm, chính tả hoặc sắp chữ. Giấy dùng phải có phẩm chất tốt màu giấy phải là màu trắng, màu kem hoặc có thể là màu xám hay màu beige.

Theo ví dụ được đưa ra, bạn thấy rằng bản tiểu sử phải gồm có tên bạn, địa chỉ, số điện thoại, mục tiêu làm việc, kinh nghiệm làm việc, tin tức cá nhân (tùy), và có câu ghi rằng sự tham khảo sẽ được cung cấp nếu có sự yêu cầu. Sau đây là liệt kê những điều nên làm và không nên làm khi soạn bản tiểu sử.

NHỮNG ĐIỀU NÊN LÀM:

- Trình bày sự tự tin về khả năng và kinh nghiệm của bạn
- Tỏ ra lạc quan về kỹ năng của bạn.

Xuất xứ: Xin xem phần Anh ngữ.

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-List accomplishments rather than your duties.

-Be brief - too much information dilutes your strong points.

-Include business, professional, social and civic affiliations; honors and awards; military service; hobbies or outside interests (if job related).

-Make it neat - no spelling or typing errors.

-Keep things in focus - make resume highlight job requirements.

DON'TS: -List anything negative.

-List vital statistics (not job related).

-List reference names and addresses.

-List salaries.

-List reasons for leaving jobs.

-Send photo of yourself.

In presenting your work experience you can use a chronological approach in which you list the jobs you held and the responsibilities of each beginning with the most recent. Dates are always included. See the examples in Displays V-2 and 3. Or you can write a functional resume in which you describe your skills and experience in functional groups such as:

- supervision
- human relations
- communication
- teaching/training
- program planning and development
- budgeting/accounting
- evaluation

See Display V-4 for an example.

As you write the descriptions of your past experiences, don't be modest. This is an opportunity to sell yourself. (The other people competing for the job will do the same.) See the Action Verb Checklist (Display V-5) for words to use as you describe your experiences. Display V-6 "Skills Assessment" provides a listing of duties which are performed for various

- Kể ra những nhiệm vụ đã hoàn tất ngoài bổn phận.
- Nên vắn tắt. Nhiều tin tức quá sẽ làm loãng những điểm quan trọng.
- Nên gồm cả những liên hệ về doanh thương, nghề nghiệp, xã hội, dân chính, danh dự và tưởng lục, quá trình phục vụ trong quân đội, các môn giải trí và những mối quan tâm khác (nếu có liên hệ đến công việc).
- Bản tiểu sử phải gọn và sạch - không có lỗi chính tả hay lỗi đánh máy.
- Tránh lạc đề - làm thế nào để bản tiểu sử đáp ứng với những đòi hỏi nghề nghiệp.

NHỮNG ĐIỀU KHÔNG NÊN LÀM:

- Kể ra những điều có tính cách tiêu cực.
- Kể ra những thống kê không có liên hệ đến công việc.
- Liệt kê tên nhân vật tham khảo và địa chỉ.
- Kể ra những lý do thôi việc.
- Gửi kèm ảnh của mình.

Trong khi trình bày kinh nghiệm làm việc, bạn có thể dùng phương pháp ghi theo thời gian theo đó bạn liệt kê những công việc đã làm và trách nhiệm trong mỗi việc, bắt đầu bởi công việc gần đây nhất. Phải luôn luôn gồm cả ngày tháng. Xin xem trình bản 2 và 3 . Hoặc bạn có thể viết một bản tiểu sử theo nhiệm vụ trong đó mô tả kỹ năng và kinh nghiệm theo từng loại nhiệm vụ như:

- kiểm soát
- giao tế nhân sự
- thông đạt
- giảng dạy/ huấn luyện
- hoạch định chương trình và khai triển
- ngân sách/ kế toán

Xem Trình bản 4 để làm thí dụ

Khi mô tả những kinh nghiệm quá khứ, không nên khiêm tốn. Đây là cơ hội để bạn tự rao bán mình. (Những người cạnh tranh với bạn để được công việc cũng sẽ làm như vậy). Hãy xem bản liệt kê các động từ để kiểm soát (Trình bản 5) để tìm chữ đáng dùng trong khi mô tả kinh nghiệm. Trình bản 6: " LƯỢNG ĐỊNH KỸ NĂNG", liệt kê những nhiệm vụ được thực hiện cho nhiều công việc khác nhau.

jobs. This will also help you in listing your work experiences. It is useful to prepare several resumes and to word each one slightly differently, depending on the job desired. Be sure to redo your resume every time you change jobs, addresses, or gain new skills. Do not cross out the old information or add a correction page. Take the time to have the resume retyped.

Job Applications

You will usually be required to submit an employment application to the company for which you want to work. Display V-7 is a sample application. You can fill it out as a practice exercise and ask your counselor or someone else with experience to review it for you and give you suggestions for improving it.

Try to obtain two copies of the organization's application in advance of the time you must turn it in. Take the copies home with you, and fill one out for practice. (Refer to your Fact Sheet for the information you need.) Keep that copy for your file, and fill out the second copy as carefully as you can. Always print in ink or type your application; you will be judged on its appearance.

Attach a copy of your resume to the application. Although some companies will accept a resume instead of an application, you can't assume they will. Most organizations want you to fill out their application so that they have the facts about you in their own "language" and format.

Letters

There are at least two types of letters you should write when seeking employment: a cover letter and a follow up letter. A cover letter is sent with your resume and application. It should be short (one page) and typed. Address the letter to the Director of Personnel (by name). If you have a "contact" within the organization, send a copy of the letter to him or her.

Display V-8 is a sample of a cover letter written by a Vietnamese applicant. Notice how the letter begins with why he is writing. The middle is a summary of his important qualifications. The ending is a request for an interview. Notice the differences in letter style and punctuation from those used in Vietnam.

Điều này sẽ giúp bạn trong việc kể ra kinh nghiệm làm việc. Cũng nên soạn nhiều bản tiểu sử và viết khác nhau chút đỉnh, tùy theo công việc đòi hỏi. Phải soạn lại bản tiểu sử mỗi khi bạn đổi công việc, đổi địa chỉ hoặc có thêm khả năng chuyên môn. Đừng nên xóa bỏ tin tức cũ hoặc thêm vào một trang mới. Phải dành thời giờ để đánh máy lại.

Đơn xin việc

Bạn thường được yêu cầu để nạp một đơn xin việc cho công ty mà bạn muốn làm việc. Trình bản 7 là một đơn xin mẫu. Bạn có thể điền thử để thực tập và yêu cầu người cố vấn của bạn hoặc một người nào khác có kinh nghiệm duyệt lại và đưa ra những đề nghị sửa đổi.

Hãy cố lấy cho được hai mẫu đơn của công ty trước khi bạn phải nộp lại. Mang các mẫu này về nhà và điền thử một bản. (Xem bản ghi dữ kiện cá nhân để tìm các tin tức cần thiết). Giữ bản này lại làm hồ sơ và điền mẫu thứ hai càng cẩn thận càng tốt. Luôn luôn viết bằng bút mực theo lối chữ in hay đánh máy. Bạn sẽ được xét đoán qua sự trình bày mẫu đơn.

Đính kèm một bản tiểu sử của bạn theo đơn xin. Mặc dù một số công ty sẽ nhận bản tiểu sử thay vì đơn xin việc nhưng bạn không thể giả định như vậy. Phần lớn các tổ chức đều muốn bạn điền đơn xin việc để họ có được những sự kiện về bạn theo đúng"ngôn ngữ" và mẫu mực của họ.

Thư từ

Có ít nhất hai loại thư từ mà bạn phải viết khi xin việc: Một thư mở đầu và một thư theo dõi.

Thư mở đầu được gửi cùng với bản tiểu sử và đơn xin việc. Thư phải ngắn (một trang) và được đánh máy. Thư để gửi cho Giám Đốc Nhân Viên (bằng tên). Nếu bạn có "tay trong" ở trong tổ chức, hãy gửi một bản sao lá thư cho người này.

Trình bản 8 là một thư mở đầu mẫu được viết bởi một người xin việc Việt-Nam. Lưu ý ở chỗ thư được bắt đầu với lý do vì sao người này viết thư. Phần giữa là một tóm lược về những khả năng chính yếu của ông ta. Phần cuối là một yêu cầu muốn được phỏng vấn. Nên lưu ý về những khác biệt trong lối viết thư và chấm câu so với lối thường dùng tại Việt-Nam.

Use a cover letter when you send an application and resume by mail and when you drop them off in person. Be sure to keep a copy of your letter for your career file.

A followup letter is sent to the person (or persons) who interviewed you. It has two purposes: 1) to show courtesy and appreciation for the interview and 2) to be sure you are remembered by that person. It should be typed and sent within a day or two after your interview. Display V-9 is a followup letter used by a Vietnamese applicant.

Notice that the followup letter includes a statement thanking the interviewer for his or her time and interest. The middle is a gentle reminder of the applicant's qualifications and enthusiasm about the organization or job. In the closing, he mentions that he is looking forward to the opportunity of working there.

Job Interviews

It is a good idea to practice your interviewing skills before you apply for the job you really want. One way to do this is by interviewing different people--friends, relatives, acquaintances, neighbors--about their jobs. This will give you practice in listening and in asking and answering questions. It will also help you in your own career exploration and career decision-making because it helps you to learn about what different jobs are like.

By the time you have talked to several people about their jobs, your "real" interview will be much easier. If you have done your homework and are well-prepared, your confidence will be much greater. You should know as much as possible about the company, its location, products, and earnings. You should know how you fit in, and how you can do the job for which you are applying. You should know the "magic words" or language of that particular workplace. You should have a sense of appropriate dress from observing people at that particular workplace.

A good interview should be a conversation between two people. The interviewer wants to make sure that you have the skills and attitudes to do the job, and you want to be sure that the job is what you want.

The better prepared you are for the interview, the more comfortable you will be during your meeting. Display V-10 is a list of questions that you will probably be asked. Study these and prepare your answers in advance. Practice saying the answers out loud. See if a friend would be willing to rehearse them with you.

Dùng thư mở đầu khi bạn gửi đơn xin việc và bản tiểu sử qua bưu điện hoặc khi bạn đích thân đến nộp. Phải giữ một bản để lưu vào hồ sơ nghề nghiệp của bạn.

Thư theo dõi được gửi cho người (hoặc nhiều người) đã phỏng vấn bạn. Thư có hai dụng đích: 1/ bày tỏ thái độ lịch sự và biết ơn về cuộc phỏng vấn 2/ để chắc rằng người phỏng vấn nhớ đến bạn. Thư phải được đánh máy và gửi đi trong vòng một hay hai ngày sau cuộc phỏng vấn. Trình bản 9 là một thư theo dõi của một người xin việc Việt-Nam.

Lưu ý rằng thư theo dõi gồm lời cám ơn phỏng vấn viênvề thời giờ và sự quan tâm của người này. Phần giữa là một nhắc nhở nhẹ nhàng về khả năng và sự nhiệt thành của người xin việc đối với tổ chức và công việc. Ở phần kết thư, người này nêu ra rằng ông ta mong đợi có cơ hội làm việc với công ty.

Phỏng vấn công việc

Thực tập kỹ năng phỏng vấn trước khi xin việc là một ý kiến hay. Một cách thức để thực hiện điều này là phỏng vấn những người khác nhau- bạn bè, bà con, người quen, láng giềng- về công việc của họ. Công việc này sẽ cho bạn cơ hội để thực hành việc nghe, hỏi và trả lời những câu hỏi. Nó cũng giúp bạn trong việc tìm hiểu về nghề nghiệp và chọn lựa quyết định nghề nghiệp cho chính bạn vì nó khiến bạn biết về nhiều công việc khác nhau.

Khi bạn đã nói chuyện với nhiều người về công việc của họ, cuộc phỏng vấn "thực sự" của bạn sẽ dễ dàng hơn nhiều. Nếu bạn đã thực tập và được chuẩn bị kỹ, sự tự tin của bạn sẽ tăng thêm. Bạn phải biết, càng nhiều càng tốt, về công ty, địa điểm, sản phẩm và số thu hoạch. Bạn phải biết bạn thích hợp với công ty ở điểm nào và bạn sẽ làm công việc mà bạn đang xin như thế nào. Bạn phải biết những từ ngữ "ma thuật" hoặc ngôn ngữ của chỗ làm việc đặc biệt đó. Bạn phải có ý niệm về trang phục xứng hợp bằng cách quan sát những người làm việc tại đó.

Một cuộc phỏng vấn tốt đẹp phải là một cuộc nói chuyện giữa hai người. Phỏng vấn viên muốn biết chắc rằng bạn có khả năng chuyên môn và thái độ làm việc thích hợp với công việc, và phần bạn, bạn phải muốn biết chắc rằng đó là công việc mà bạn thích.

Càng được chuẩn bị kỹ, bạn càng thoải mái trong cuộc gặp gỡ. Trình bản 10 là danh sách những câu hỏi mà bạn có thể được hỏi. Hãy nghiên cứu những câu hỏi đó và sửa soạn câu trả lời trước. Tập nói lớn những câu trả lời. Tìm xem có người bạn nào sẵn lòng tập dượt với bạn không.

Displays V-11, 12, 13 are lists of "Do's and Don'ts" to keep in mind as you prepare for the interview, at the interview, and after the interview. Display V-14 is a final checklist to go over before you go to the interview. You can also use it as a checklist after you are finished. Display V-15, Workplace Checklist, will help you evaluate the organization and decide if it is right for you. Some of the information can be gained from the interview itself. Some can be gained from observing and from talking to others who work there (or who used to work there). The rest will not become apparent until you are part of the organization. Hopefully, you will do as much research as you can before you decide to work there. (See On The Job (Display V-16) later in this section for additional ideas.)

Important interviews are never easy, even for people who have experienced dozens of them. Complete your "homework" and do the best you can. Don't be too hard on yourself, because you will become more skilled with practice.

Job Advancement

Once you have been hired, there are steps you can take to keep that job and to gain more responsibility and the promotions and raises that go with them. Display V-16 provides some on-the-job "do's and don'ts" to keep in mind.

Be assertive about your career development. Ask your supervisor how you can prepare yourself for the position you would like to have. Read the job description for that position. Ask the Personnel Department about education and training opportunities.

Find a "mentor," someone who can give you career advice and encouragement, provide you with responsibilities and new skills, see that you become more visible. Read some of the popular books on how to succeed in your career. Attend career development workshops within your organization or through your local community college or other public groups.

Networking

In Vietnam as well as in the United States, people have always relied on friends and relatives to help them find good jobs. It is estimated that eighty percent of all jobs in America are found through "word of mouth" or through the "grapevine."

Recently, books and classes on career planning have emphasized the need for formalized "networking" as a job search strategy. Networking is the

Trình bản 11 là một danh sách của " NHỮNG ĐIỀU NÊN LÀM VÀ KHÔNG NÊN LÀM" mà bạn phải nhớ khi chuẩn bị cho cuộc phỏng vấn. Trình bản 12 là một liệt kê kiểm soát cuối cùng phải duyệt qua trước khi đi đến cuộc phỏng vấn. Bạn cũng có thể dùng nó để kiểm xét lại sau khi phỏng vấn xong. Trình bản 13 , Liệt Kê Kiểm Soát Tại Nơi Làm Việc, sẽ giúp bạn lượng giá tổ chức và quyết định xem tổ chức có thích hợp với bạn hay không. Một số tin tức có thể lấy được từ cuộc phỏng vấn. Một số có thể lấy được bằng cách quan sát và nói chuyện với những người làm việc cho tổ chức (hoặc đã làm việc cho tổ chức). Phần còn lại sẽ được nhận thấy khi bạn đã là một bộ phận của tổ chức. Hy vọng rằng bạn sẽ tìm hiểu, càng nhiều càng tốt, trước khi bạn quyết định làm việc tại đó.

Những cuộc phỏng vấn quan trọng không bao giờ dễ dàng kể cả đối với những người đã trải qua nhiều cuộc phỏng vấn. Hãy cố hoàn tất "bài tập" của bạn và cố gắng hết mình. Đừng quá khắt khe đối với mình vì bạn sẽ trở nên giàu kỹ năng hơn với sự thực tập.

Thăng tiến nghề nghiệp

Khi đã được thuê mướn, có những điều bạn phải làm để giữ công việc và có được thêm nhiều trách nhiệm hầu đưa đến sự thăng chức và tăng lương. Trình bản 14 đưa ra những điều nên làm và không nên làm đáng được ghi nhớ.

Hãy quả quyết về sự khai triển nghề nghiệp của bạn. Hỏi cấp trên của bạn về cách thức chuẩn bị để có được chức vụ mà bạn muốn có. Đọc bản mô tả công việc của chức vụ đó. Hỏi Phòng Nhân Viên về những cơ hội giáo dục và huấn luyện.

Hãy tìm một người đỡ đầu nào đó có thể cho bạn những chỉ bảo nghề nghiệp và khích lệ; cung cấp cho bạn những trách nhiệm và những kỹ năng mới, làm cho bạn trở nên dễ được nhận thấy hơn. Hãy đọc một số sách phổ thông về cách làm thế nào để thành công trong nghề nghiệp. Tham dự những hội thảo về khai triển nghề nghiệp trong nội bộ hoặc tại đại học cộng đồng địa phương hay những nhóm công chúng khác.

Liên hệ cá nhân

Ở Việt-Nam cũng như tại Hoa-Kỳ, người ta thường dựa vào bạn bè, bà con để tìm ra những công việc tốt. Ước lượng vào khoảng tám chục phần trăm tất cả công việc tại Hoa Kỳ được tìm ra qua lối "truyền miệng" hoặc qua "tin đồn".

Gần đây, nhiều sách và lớp dạy về hoạch định nghề nghiệp đã nhấn mạnh đến nhu cầu phải chính thức hóa "liên hệ cá nhân" như một phương cách tìm việc. Liên hệ cá nhân là sự phát triển những tiếp xúc cá nhân trong nhiều nơi chốn và tổ chức.

development of personal contacts in different locations and organizations. Members of networks help each other through referring one another to jobs, giving career advice, and providing advice on other matters such as investments.

You already have the beginnings of a personal network--your family, sponsor, friends, neighbors, teachers. You can now take steps to expand and deepen their commitment to you.

In Coming Alive From Nine to Five, Michelozzi suggests that you begin by interviewing several people you know (or would like to know) about their jobs. Ask them how they made their career decisions, what they really do all day, and how they like it. Almost everyone you interview will share something that will relate to you. If the discussion particularly intrigues you, ask them to get you connected to more information, to other people in their field, perhaps to a tour of their workplace. Eventually you will be talking to people who are doing things you would like to do. Your confidence will grow. Something will click and you will begin to share experiences and enthusiasms. You will build up a network of people who can help you get where you would like to go and possibly even employ you. As people get to know you and realize your interest in both a particular job and workplace, you may even receive a job offer before you apply or turn in a resume.

It's important to find people who will support you, understand your needs, your strengths, YOU! They are there; keep searching for those who are sensitive to YOU.

Working For Yourself

You may decide that instead of working for someone else you would rather be self-employed, establish your own business. Michelozzi in Coming Alive From Nine to Five, has some encouraging words for what she calls "Creative Careers":

> As you interview people and observe their jobs notice those who have created a new career. "Store manager" with its attendant duties may sound formidable. But one woman, Monique Benoit of San Francisco, well known for her community involvement, loved to shop in expensive antique shops and boutiques. She also cherished her independence and travels and managed to satisfy a number of divergent needs in creating her own job. She carefully composed a letter and sent it to managers of her favorite stores. She offered to "shop sit" if they had to be away from the store for business or personal reasons. She received a good response and subsequent offers of part-time employment.

Những phần tử trong mạn lưới liên hệ giúp đỡ nhau bằng cách giới thiệu, cung cấp chỉ dẫn nghề nghiệp và các chỉ dẫn khác như về vấn đề đầu tư chẳng hạn.

Bạn đã có những đầu mối của mạn lưới liên hệ riêng- gia đình, người bảo trợ, bạn bè, láng giềng, thầy giáo. Lúc này là lúc bạn có thể tuần tự làm sâu rộng thêm những cam kết của họ đối với bạn.

Trong cuốn Trở Nên Sống Động Từ Chín đến Năm, Michelozzi đề nghị bạn bắt đầu bằng cách phỏng vấn những người mà bạn biết (hoặc muốn biết) về công việc của họ. Hỏi xem họ đã chọn những quyết định nghề nghiệp như thế nào, công việc thực sự họ làm hằng ngày là công việc gì và họ thích công việc đó hay không. Hầu hết mọi người mà bạn phỏng vấn sẽ chia xẻ một điều gì đó liên quan đến bạn. Nếu sự thảo luận khiến bạn quan tâm, hãy yêu cầu họ để bạn liên lạc hỏi thêm tin tức, để được gặp những người khác làm cùng nghề với họ, hoặc, nếu có thể, thăm viếng nơi họ làm việc. Cuối cùng bạn sẽ được nói chuyện với những người đang làm điều mà bạn muốn làm. Sự tự tin của bạn sẽ gia tăng. Một sự hòa hợp sẽ nảy sinh và bạn bắt đầu chia xẻ những kinh nghiệm và sự nhiệt thành. Bạn sẽ tạo nên một mạn lưới gồm những người có thể giúp bạn tiến tới nơi mà bạn muốn đến và có thể thuê mướn bạn nữa. Khi người khác biết bạn và nhận định được sự quan tâm của bạn về công việc và nơi làm việc, bạn có thể nhận được đề nghị làm việc trước khi xin hay nộp bản tiểu sử.

Điều quan trọng là phải tìm ra những người có thể giúp bạn, hiểu được nhu cầu và ưu điểm của bạn. Những người này bao giờ cũng có. Hãy cố tìm những người sẵn sàng đáp ứng bạn.

Tự làm việc cho mình

Bạn có thể quyết định tự làm việc cho mình, dựng nên một doanh nghiệp cho chính bạn thay vì làm công cho người khác. Michelozzi, trong cuốn Trở Nên Sống Động Từ Chín đến Năm đã khuyến khích điều mà bà ta gọi là "Những Nghề Nghiệp Sáng Tạo".

> Trong khi phỏng vấn người khác và quan sát công việc của họ, hãy để ý đến những người đã tạo ra một nghề mới. Chức vụ "Quản Lý Cửa Hàng" với những nhiệm vụ của nó thoạt nghe có vẻ ghê gớm lắm nhưng có người đàn bà ở San Francisco tên gọi là Monique Benoit, một người được biết đến nhiều về các hoạt động xã hội, thường có thói quen mua sắm tại các tiệm bán đồ cổ và các cửa hàng đắt tiền, đã nghĩ ra cách để tạo ra một công việc thỏa mãn tính thích sự độc lập và ham di chuyểncủa mình. Bà ta cẩn thận soạn một lá thư và gửi đến cho quản lý những cửa tiệm mà bà ta ưa thích đề nghị "ngồi trông hàng" khi các người quản lý này cần phải rời cửa hiệu vì công việc hay vì lý do cá nhân. Bà ta đã nhận được sự đáp ứng tốt đẹp và những đề nghị thuê làm công việc bán thời gian sau đó. "Suzie Skates" vẫn theo đuổi môn thể thao ưa thích

> "Suzie Skates" indulges in her favorite sport (roller-skating) while delivering messages. "Flying Fur" delivers pampered pets around the country. From "Rent-a-Yenta" to "Mama's Llama's," people take dull-titled jobs and bring them to life. So can you. Become CAREER AWARE! Talk to everyone, read the newspaper and the yellow pages. Follow up on interesting leads. It can be fun!

There have been many Vietnamese who have started their own business and been extremely successful. However, starting your own business is not as easy as it sounds. In fact, most new businesses fail in their first year of operation. Yet, if you are determined to succeed, you should investigate the possibility. Contact the U.S. Small Business Administration for numerous booklets, other literature, and personal advice. Ask your librarian for materials on setting up a business. Interview people who have been successful, as well as those who have failed. Find out why. As with every career exploration strategy, do your homework and you will decrease your surprises and disappointments later.

(roller skating) trong khi giữ việc chuyển thư. "Flying Fur" lãnh việc đi giao những thú vật nuôi làm cảnh trong phạm vi quận hạt. Từ "Rent-a-Yenta" đến "Mama's Llama's ", người ta đã biến những công việc buồn chán thành những công việc sống động. Vậy thì bạn cũng có thể làm điều đó. Hãy Ý THỨC VỀ NGHỀ NGHIỆP. Nói chuyện với mọi người, đọc báo và phần liệt kê dịch vụ (Yellow Pages) trong niên giám điện thoại. Đó có thể là một việc làm vui thích.

Đã có nhiều người Việt-Nam tự mở doanh nghiệp và đã thành công. Tuy nhiên, việc tự mở doanh nghiệp không phải là việc dễ dàng. Thực ra, phần lớn các doanh nghiệp mới đã thất bại trong năm hoạt động đầu tiên. Vì vậy, nếu muốn thành công, bạn phải nghiên cứu về những điều có thể xảy ra. Liên lạc với Cơ Quan Quản Trị Tiểu Doanh Hoa-Kỳ (U.S Small Business Administration) để có được tài liệu và các hướng dẫn cá nhân. Tìm trong thư viện những tài liệu về tạo dựng doanh nghiệp. Phỏng vấn những người đã thành công cũng như những người đã thất bại. Tìm hiểu tại sao. Đối với mỗi phương cách khám phá nghề nghiệp, bạn phải cố gắng chuẩn bị để tránh những bất ngờ và thất vọng về sau.

V. JOB SEARCH SKILLS DISPLAYS

Display V-1 Sample Resume
Display V-2 Sample Chronological Resume
Display V-3 Sample Chronological Resume
Display V-4 Sample Functional Resume
Display V-5 Action Verb Checklist
Display V-6 Skills Assessment
Display V-7 Sample Application
Display V-8 Sample Cover Letter
Display V-9 Sample Follow-up Letter
Display V-10 Job Interview Questions
Display V-11 Interview Do's and Don'ts Before the Interview
Display V-12 Interview Do's and Don'ts At the Interview
Display V-13 Interview Do's and Don'ts After the Interview
Display V-14 Interview Checklist
Display V-15 A Workplace Checklist
Display V-16 On-The-Job Do's and Don'ts
Display V-17 Employee Rights

Display V-1

Anh Thi Nguyen
1735 Calle Laureles
Los Angeles, California 91174
(213) 354-8752

JOB OBJECTIVE:

Sales Trainee

EDUCATION:

Los Angeles City College, Los Angeles, California
Present Major: Business

Trung Vuong High School, Saigon, South Vietnam
Diploma

EXPERIENCE SUMMARY:

LOS ANGELES CITY COLLEGE, Los Angeles California. 1980 - Present

Tutor
Assist Indochinese students enrolled in English As A Second Language.
Translate instructional materials for teachers.

PULAU BIBONG REFUGEE CAMP, Malaysia 1979 - 1980

Translator, Mail Clerk
Assisted refugees with immigration applications.
Sorted and delivered letters and packages for residents of camps.

ACTIVITIES:

Secretary, Vietnamese Student Association
Los Angeles City College, Los Angeles, California

Volunteer, Indochinese Service Center
Los Angeles, California

Girl's Choir, Truong Vuong High School
Saigon, South Vietnam

REFERENCES:

Available upon request.

Display V-2

Huong-Mai Van
369 Rose Lane
Monte Sereno, California 95030
(408) 555-1212

POSITION OBJECTIVE:
Employee Trainer in Pharmaceutical Industry

QUALIFICATIONS IN BRIEF:
Excellent in human relations, communications, organizational leadership. Extensive Pharmaceutical experience. Speaks Vietnamese, French, and English. Chemistry/English education equivalent to A.A. degree. Dedicated worker.

EDUCATION:
WEST VALLEY COLLEGE, Saratoga, California. Present Major: Chemistry.
SAIGON UNIVERSITY, Saigon, Vietnam. Two years English education major.

EXPERIENCE SUMMARY:

WEST VALLEY COLLEGE, Saratoga, California — Present

EOPS Student Advisor
Recruit, support, orient, motivate students. Developed and implemented system of tutoring; coordinate tutoring schedule. Founder and President: Vietnamese Student Association. Planned/organized cultural events.

Chemistry Student Lab Assistant — February 1979-1980
Prepared materials for laboratory classes.

EQUAL OPPORTUNITY COMMISSION, San Mateo County — October 1977-January 1979

Health Training Coordinator
Organized training for low income parents as child care provider. Interviewed, evaluated, trained, supervised 52 participants.

PARKE-DAVIS CORPORATION, Washington, D.C. — February 1977-October 1977

Pharmaceutical Representative
Visited medical offices, pharmacies, hospitals to present new products and take orders.

INDOCHINA CENTER (U.S. CATHOLIC CONFERENCE) — April 1976-January 1977

Case Aide

JOHNS-HOPKINS UNIVERSITY, Baltimore, Maryland — February 1976-April 1976

Medical Transcriber

RED CROSS, Baltimore, Maryland — February 1976-April 1976

Receptionist Volunteer

PHAM HONG TAI PHARMACY, Saigon, Vietnam — February 1968-April 1975

Sales and inventory clerk, cashier

REFERENCES: Available upon request.

Display V-3

Tran Cong Thien
4162 Allegro Avenue
San Jose, California 95136
(408) 555-1212

POSITION OBJECTIVE:

Community College Counselor

EDUCATION:

SAN JOSE STATE UNIVERSITY, San Jose, California. Education Graduate Program. 1979

UNIVERSITY OF SAIGON, Saigon, Vietnam. Candidate for Ph.D in Education. 1974

PHILIPPINE NORMAL COLLEGE, Philippines. Master of Arts in Education, Majoring in School Administration and Supervision. 1963

PHILIPPINE NORMAL COLLEGE, Philippines. Bachelor of Science in Education. 1961

HIGH SCHOOL DIPLOMA (French curriculum).

Speaks Fluent Vietnamese, English, and French;
Community College Credentials: Instructor - Life; Counseling - Temporary.

EXPERIENCE SUMMARY:

SAN JOSE CITY COLLEGE, San Jose, California. 1979-Present
Counselor/Instructor
Emphasis on career and multicultural counseling.

INDOCHINESE RESETTLEMENT AND CULTURAL CENTER, 1978-1979
Vocational Counselor

INDOCHINESE RESETTLEMENT AND CULTURAL CENTER, 1977-1978
Family Counselor

COLLEGE OF EDUCATION, STATE UNIVERSITY OF SAIGON, Saigon, Vietnam. 1969-1975
Associate Professor of Education, Counselor of Students

MINISTRY OF CULTURE, EDUCATION, AND YOUTH, 1968-1969
In charge of Cultural Affairs

MINISTRY OF EDUCATION, 1967-1968 1967-1968
Deputy Director of Scholarships and Overseas Studies.
Made policy, planned and implemented the national training program abroad.

SECONDARY EDUCATION, 1964-1967
ESL and Administrative Supervisor.

MINISTRY OF EDUCATION, 1963-1964
Community Education Specialist

English teacher at several English schools in Saigon from 1963-1967.

COMMUNITY ACTIVITIES

President of Vietnamese American Association, Santa Clara County (1979-1981)

Elected Representative of the Vietnamese Catholic Community, San Jose (1979-1981)

Vice President of the Vietnamese Catholic Federation in the United States (1980-1982)

REFERENCES: Available upon request

Display V-4

Tin Q. Ngo
1280 Blossom Tree Lane
San Jose, California 95116
(408) 297-1212 (HOME)
(408) 298-1212 (WORK)

POSITION OBJECTIVE:

Classroom Aide

EXPERIENCE:

SAN JOSE CITY COLLEGE, San Jose, California

Electronics Tutor
Facilitate students who have learning difficulties in the area of Electronics. Work well with students on a one-to-one basis as well as in small groups.

T.V. SICK!, New Orleans, Louisiana

Troubleshooter, Television and Stereo
Analyzed symptoms of non-functioning televisions and stereos, trouble shoot the circuits and replaced defective components.

VIETNAMESE MARINES, Vietnam

Translator
Served as translator for United States and Vietnamese marines.

SAN JOSE CITY COLLEGE, San Jose

Counselor Aide
Advise students on school procedures.

EDUCATION

SAN JOSE CITY COLLEGE, San Jose, California. Major: Electronic Industrial Technology - 58 units

BAY VALLEY TECHNICAL INSTITUTE, Santa Clara California. Major: Electronics Technician Program.

REFERENCES: Available upon request.

Display V-5

ACTION VERB CHECKLIST

In the past when using data, I have:

____ administered
____ analyzed
____ compared
____ computed
____ compiled
____ coordinated
____ designed
____ developed
____ directed
____ figured
____ implemented
____ innovated
____ organized
____ planned
____ recorded
____ reported
____ researched
____ synthesized
____ theorized
____ written

Interacting with people, I have:

____ coordinated
____ counseled
____ directed
____ encouraged
____ entertained
____ evaluated
____ instructed
____ interviewed
____ led
____ managed
____ motivated
____ negotiated
____ organized
____ persuaded
____ protected
____ referred
____ served
____ shared
____ supervised
____ trained

Dealing with things, I have:

____ adjusted
____ altered
____ assembled
____ balanced
____ built
____ driven
____ fabricated
____ guided
____ handled
____ inspected
____ lifted
____ made
____ mixed
____ moved
____ operated
____ repaired
____ set up
____ shaped
____ tended
____ tested

SOURCE: Betty Neville Michelozzi: Coming Alive From Nine to Five, The Career Search Handbook. Mayfield Publishing Company, Palo Alto, California 1980. p. 117

Display V-5

BẢN LIỆT KÊ CÁC ĐỘNG TỪ ĐỂ KIỂM SOÁT

Trong quá khứ, khi sử dụng dữ kiện, tôi đã:

____ quản trị
____ phân tích
____ so sánh
____ tính toán
____ sưu tập
____ phối hợp
____ phác họa
____ khai triển
____ điều hướng
____ hình dung
____ thực hiện
____ cải cách
____ tổ chức
____ hoạch định
____ ghi chép
____ báo cáo
____ nghiên cứu
____ tổng hợp
____ lý thuyết hóa
____ viết

Trong khi giao tiếp với người khác, tôi đã:

____ phối hợp
____ cố vấn
____ điều hướng
____ khuyến khích
____ làm vui
____ lượng giá
____ giảng dạy
____ phỏng vấn
____ lãnh đạo
____ điều hành
____ thúc đẩy
____ thương thảo
____ tổ chức
____ thuyết phục
____ che chở
____ giới thiệu
____ phục vụ
____ chia xẻ
____ điều khiển
____ huấn luyện

Tiếp xúc với sự vật, tôi đã:

____ điều chỉnh
____ sửa đổi
____ ráp nối
____ cân bằng
____ xây dựng
____ lái
____ chế tạo
____ dẫn dắt
____ vận dụng
____ khám xét
____ nâng đỡ
____ làm
____ trộn
____ di chuyển
____ điều khiển
____ sửa chữa
____ dựng nên
____ nắn hình
____ canh giữ
____ thử nghiệm

Xuất xứ: Xem phần Anh ngữ.

Display V-6

SKILLS ASSESSMENT
LƯỢNG ĐỊNH KỸ NĂNG

Read through the list of skills and check the skills you can do.

Đọc qua liệt kê những kỹ năng và đánh dấu vào những kỹ năng mà bạn có thể làm.

ELECTRONIC ASSEMBLY
RÁP NỐI ĐIỆN TỬ

Assembled PC Boards
Ráp PC Boards

Worked with transistors, integrated circuits, and resisters
Làm việc với transistors, integrated circuits, và điện trở

Used screwdrivers and pliers
Dùng đồ nghề tháo ốc và kiềm

Filled stockbins
Vào stockbins

Managed quality control
Điều hành kiểm phẩm

Soldered
Hàn nối

Welded
Hàn

Laid out wiring patterns
Đặt các mẫu nối dây

Tested wiring systems using an oscilloscope
Thử nghiệm các hệ thống nối dây bằng cách dùng oscilloscope

a voltmeter
một volt-kế

an ampmeter
một am-pe - kế

a signal generator
một máy phát tín hiệu

a frequency generator
một máy phát tần-số

frequency meters
tần số kế

Disassembled boards and replaced defective parts and wiring or adjust electrical systems
Tháo boards và thay thế các bộ phận hư, nối dây hay điều chỉnh các hệ thống điện
Have soldered using wave solder machine
Dùng máy hàn sóng để hàn

ELECTRICIAN

THỢ ĐIỆN

Soldered
Hàn nối

Welded
Hàn

Read schematics and blueprints
Đọc sơ đồ và phóng đồ

Planned layout
Hoạch định phác họa

Installed and repaired wiring or electrical fixtures
Thiết trí và sửa chữa sự nối dây hay các bộ phận điện cố định

Measured, cut, bent, threaded, and assembled electrical wiring using such tools as hacksaw, pipe threader, and conduit bender
Đo, cắt, uốn, làm răng cưa và ráp các đường dây điện bằng cách dùng các dụng cụ như cưa tay, máy cắt răng ống, máy uốn

Tested electrical wiring systems using instruments such as ohmmeter
Thử nghiệm hệ thống nối dây điện bằng cách dùng những dụng cụ như ohm-kế

battery
bình chứa điện

oscilloscope
oscilloscope

Repaired faulty systems or equipment such as radios, televisions, and home appliances
Sửa chữa những hệ thống hư hỏng hay những trang bị như máy phát thanh, máy truyền hình và các máy móc gia dụng

CARPENTER

THỢ MỘC

Used tools: hand saw
Xử dụng dụng cụ: cưa tay

plane
bào

circular saw
cưa vồng

jig saw
cưa kéo

T square
thước chữ T

Operated a power saw
Điều khiển máy cưa

Operated a power sander
Điều khiển máy đánh giấy nhám

Constructed, erected, installed and repaired houses
Xây, dựng nên, thiết trí và sửa chữa nhà cửa

Constructed, erected, installed and repaired furniture
Làm ra, dựng nên, thiết trí và sửa chữa đồ đạc trong nhà

Studied and worked from blueprints, sketches, or building plans
Nghiên cứu và làm việc với các phóng đồ, bản vẽ phác hoặc họa đồ kiến trúc

Prepared layouts using rulers
Vẽ phác bằng cách dùng thước

framing squares
khung thước thợ

calipers
com-pa

MACHINE OPERATORS   ĐIỀU KHIỂN VIÊN MÁY MÓC

Operated a lathe
Điều khiển máy tiện

Operated a punch press
Điều khiển máy đục lỗ

Operated a forklift
Điều khiển máy cất hàng

Operated a hand truck
Xử dụng xe vận tải điều khiển bằng tay

Cleaned and maintained a machine
Lau chùi và bảo trì máy

Repaired a machine
Sửa chữa máy

DRIVER   TÀI XẾ

Drove a forklift
Lái xe cất hàng

Drove a tractor
Lá[illegible] xe kéo

Drove and operated a crane
Lái và điều khiển cần trục

Drove a semi (3-axle vehicle)
Lái xe bán nặng (xe 3 trục)

Used a handtruck
Xử dụng xe vận tải điều khiển bằng tay

Loaded and unloaded cargo
Chất hàng và dở hàng

Took inventory
Làm liệt kê hàng hóa

Took orders from customers
Nhận lệnh đặt hàng

PACKER NGƯỜI ĐÓNG KIỆN HÀNG

Packed goods by hand
Đóng hàng bằng tay

Assembled goods by hand
Ráp nối hàng hóa bằng tay

Used a staple machine
Xử dụng máy đóng kim

Used a glue machine or glue pot
Xử dụng máy dán hồ hoặc đồ dán

Inspected products
Xét sản phẩm

Checked labels
Xét nhãn hang

Weighed goods to check for correct weight
Cân hàng hóa để biết đúng trọng lượng

Palletized boxes on to a pallet
Sáp hàng hóa ngay ngắn trên tấm bửng

Lifted and carried boxes
Dở thùng hàng lên và mang đi

Assembled boxes
Ráp thùng

SORTER NGUOI PHAN LOAI HANG

Sorted goods by size and shape
Phân loại hàng hoá theo kích thước và hình thể

Prepared raw goods for production
Chuẩn bị nguyên liệu để sản xuất

Inspected products and discarded unusable products
Xét sản phẩm và loại ra những sản phẩm không dùng được

Tied and boxed products for shipment
Cột vả vào thùng sản phẩm để gửi đi

JANITOR NGƯỜI QUÉT DỌN

Swept floors
Lau nền nhà

Operated a stripper for floors
Xử dụng dụng cụ lau nền nhà

Operated a waxing and buffing machine for floors
Điều khiển máy đánh sáp và chùi láng nền nhà

Operated a vacuum cleaner for carpets
Điều khiển máy hút bụi thảm

Dusted and polished furniture
Lau bụi và đánh bóng đồ đạc trong nhà

Sanitized and disinfected thc bathroom
Làm sạch và khử trùng phòng tắm

Emptied garbage cans
Đổ thùng rác

Emptied ash trays
Đổ gạt tàn thuốc

Moved heavy equipment and furniture
Di chuyển trang bị nặng và đồ đạc trong nhà

Cleaned blackboards
Chùi bảng đen

Ordered supplies
Đặt mua vật dụng

Supervised co-workers
Điều khiển những người cùng làm

Shampooed rugs
Giặt thảm

WELDER THỢ HÃN

Welded metal parts together following a layout, diagram, work order, or verbal instructions
Hăn nhũng bộ phận kim loại vói nhau theo phác họa, sơ đồ, chỉ thị lãm việc hoặc khẩu lệnh
Used a flame-cutting machine or torch to cut metal pieces
Dùng máy cắt bằng tia lửa hoặc đuốc để cắt những mẩu kim loại

Repaired broken or cracked parts
Sửa chữa các bộ phận bể hoặc nứt

Used a tape, ruler, and square to measure dimensions
Dùng băng, thước vă thước vuông để đo các chiều

Welded layers of metal into damaged parts
Hăn các lớp kim loại vảo những bộ phận hư hại

SEWING MAY

Cut material following a pattern
Cắt vật liệu theo mẫu

Laid out patterns
Sắp đặt các mẫu

Altered pattern sizes
Gia giảm kích thước trên các mẫu

Sewed by hand
May tay

Sewed by machine
May máy

Read and followed sewing guides
Đọc vă tuân theo các chỉ dẫn cách may

Ironed clothes
Ủi quần aó

Packed clothes into boxes
Cho quần aó vão thùng

COOK NẤU ĂN

Ordered fresh produce
Đặt mua thức ăn tươi

Cut, diced, and prepared raw food for cooking
Cắt, xắc thănh mẫu nhỏ vă sửa soạn thức ăn sống để nấu

Cooked food
Nấu thức ăn

Washed raw food
Rửa thức ăn sống

Kept inventory
Giữ liệt kê tồn kho

Washed dishes, pots, and pans
Rửa chén đĩa, soong chảo

WAITRESS/WAITER HẦU BÀN

Took orders from customers
Lấy lệnh gọi thức ăn từ khách hàng

Answered telephone
Trả lời điện thoại

Used cash register
Dùng máy tính tiền

Carried heavy trays
Mang những khay nặng

Cleaned tables
Lau bàn

Prepared tables for customers
Sửa soạn bàn ăn cho khách

NURSE Y TÁ

Gave medical care to patients
Săn sóc bệnh nhân

Administered medicine and treatment
Cho thuốc và chữa trị

Prepared equipment and aided doctors
Sửa soạn trang bị và trợ giúp y sĩ

Kept records of patients
Giữ hồ sơ bệnh nhân

Took laboratory tests
Thực hiện các thử nghiệm

Took x-rays
Chụp hình quang tuyến X

Answered telephone
Trả lời điện thoại

Dealt with patients
Đối xử với bệnh nhân

Made appointments
Lấy hẹn

TEACHER THẦY GIÁO

Instructed students in a subject
Giảng dạy cho học sinh về một môn học

Instructed students through lectures, demonstrations, and audiovisual aids
Dạy cho học sinh qua các bài giảng, các sự trình diễn và dụng cụ thính thị

Corrected homework papers
Sửa các bài làm

Administered tests
Cho bài trắc nghiệm

Kept records
Giữ hồ sơ

Maintained discipline
Duy trì trật tự

Supervised clubs
Trông coi các hội

Supervised sports activities
Trông coi những hoạt động thể thao

CLERICAL SKILLS ASSESSMENT CHECKLIST
LƯỢNG ĐỊNH KỸ NĂNG CÔNG VIỆC VĂN PHÒNG

Please check the skills which you now have:
Xin đánh dấu những kỹ năng mà bạn hiện có:

SECRETARY/GENERAL OFFICE CLERK/RECEPTIONIST
THƯ KÝ/ NHÂN VIÊN VĂN PHÒNG/ TIẾP TÂN

Typed forms: purchase orders
Đánh máy các mẫu: phiếu đặt mua hàng

letters
thư từ

requisitions
phiếu yêu cầu

bills/invoices
hóa đơn/ biên lai

Filed: alphabetically
Lưu hồ sơ: theo mẫu tự

numerically
theo số

Opened and routed incoming mail
Mở và chuyển tiếp công văn đến

Prepared outgoing mail
Sửa soạn công văn đi

Operated a typewriter: electric
Dùng máy đánh chữ : điện

manual
tay

Operated a wordprocessing machine
Dùng máy khai thác tự ngữ

Operated a mag card machine
Dùng máy đọc thẻ

Took shorthand
Ghi tốc ký

Used a dictaphone machine to transcribe letters
Chép lại thư theo lời đọc ghi trong máy

Answered telephones
Trả lời điện thoại

Handled a multiline telephone
Phụ trách máy điện thoại nhiều đường dây

Greeted visitors
Tiếp khách

Dealt with public personally
Giao tiếp với công chúng

Operated copy machines: xerox
Dùng máy chụp bản sao: xerox

duplicator (ditto)
máy làm phó bản (ditto)

mimeo machine
máy mimeo

Handled appointments and schedules for staff
Phụ trách về giờ hẹn và thời biểu cho nhân viên

Supervised staff
Trông coi nhân viên

Took inventory
Làm liệt kê vật dụng

Ordered supplies
Đặt mua vật dụng

BOOKKEEPER/ACCOUNTANT/ACCOUNTING CLERK

NGƯỜI GIỮ SỔ SÁCH KẾ TOÁN/ KẾ TOÁN VIÊN/ THƯ KÝ KẾ TOÁN

Handled payroll
Phụ trách lương bổng

Computed wages
Tính lương

Used a 10-key adding machine
Dùng máy cộng 10 nút

Used a bookkeeping machine
Dùng máy vào sổ kế toán

Dealt with employee inquiries
Trả lời các thắc mắc của nhân viên

Figured deductions and withholdings for employees
Tính các khoản khấu trừ và khấu lưu cho nhân viên

Tabulated data and posted data in record books
Lập các bản dữ kiện và vào sổ

Balanced daily accounts
Thăng bằng trương mục hằng ngày

Supervised staff
Trông coi nhân viên

TYPIST NHÂN VIÊN ĐÁNH MÁY

Typed reports
Đánh máy báo cáo

- statistical documents
  tài liệu thống kê

- from rough copies
  từ bản thảo

- from a dictaphone machine
  từ máy ghi âm

Proofread
Đọc và sửa bản vở

Copied documents using a xerox machine
Dùng máy xerox để làm bản sao tài liệu

Collated multipaged documents
Đối chiếu những tài liệu nhiều trang

CHECKER/CASHIER THU NGÂN VIÊN

Operated a cash register
Dùng máy tính tiền

Handled cash
Phụ trách tiền bạc

Dealt with customers
Giao tiếp với khách hàng

Bagged products for customers
Bỏ sản phẩm vào bao cho khách hàng

Answered customer inquiries
Trả lời các thắc mắc của khách hàng

Assisted customers in finding products in the store
Giúp khách hàng tìm các sản phẩm trong tiệm

Took inventory
Làm liệt kê hàng hóa

Stocked shelves
Lưu cất kệ hàng

TELLER **NHÂN VIÊN NGÂN HÀNG**

Dealt with customers
Giao tiếp với khách hàng

Handled withdrawals and deposits
Giải quyết các việc rút tiền và gửi tiền

Handled cash
Phụ trách tiền bạc

Balanced transactions
Thăng bằng các tác vụ ngân hàng

Operated a 10-key calculator
Dùng máy tính 10 nút

Operated a CRT machine
Dung may CRT

SOURCE: Indochinese Training Project, San Francisco Community College District

Display V-7

HEWLETT PACKARD

PLEASE FILL OUT COMPLETELY.
INCOMPLETE APPLICATION CAN NOT BE PROCESSED.

SANTA CLARA DIVISION · 5301 Stevens Creek Blvd., Santa Clara, California 95050 · Telephone (408) 246-4300

EMPLOYMENT APPLICATION

HEWLETT-PACKARD IS AN EQUAL OPPORTUNITY EMPLOYER AND ALL APPLICANTS ARE WELCOME.

PERSONAL INFORMATION

NAME: ______ Last ______ First ______ Middle ______ Social Security No.: ___ – ___ – ___

Address: ______ No. ______ Street ______ City ______ State ______ Zip ______

Telephone No. ______ (Area Code) ______ Number ______ Message No. (If necessary): ______ (Area Code) ______ Number ______

Other name(s) under which you have worked: ______

Have you ever applied for employment at HP?: ☐ Yes ☐ No If "yes", Location: ______ Date: ______

Previously employed with HP?: ☐ Yes ☐ No If "yes", Location: ______ Date: ______

Names of relatives employed here: ______ Relationship: ______ Location at HP: ______

How were you referred to HP? ______

If not a U.S. citizen, please name type of visa: ______

Have you ever been convicted of a felony?: ☐ Yes ☐ No If "yes", please give date, offense, and outcome: ______

Previous convictions do not exclude an applicant from consideration for employment.

Are you between the ages of 18 and 70? ☐ Yes ☐ No. All applicants under the age of 18 must submit a work permit.

TYPE OF WORK APPLYING FOR

Check Only One:

OFFICE & CLERICAL
- ☐ Clerical
- ☐ Acctng Clerk
- ☐ Secretarial
- ☐ Data Entry
- Other ______

SKILLED
- ☐ Machinist
- ☐ Tool & Die
- ☐ Sheet Metal
- ☐ Facilities Maint.
- Other ______

SEMI-SKILLED (Entry)
- ☐ Material Handler
- ☐ Production
- ☐ I.C. Fabrication
- Other ______

TECHNICIAN
- ☐ Electronic
- ☐ Mechanical
- ☐ IC
- Other ______

SERVICE
- ☐ Security
- ☐ Custodian
- Other ______

State specific type of job you desire and your qualifications in the area checked. ______

Shift(s). Day ______ Swing ______ Grave ______ Hours: Full-time ______ Part-time ______

Do you have any physical condition which may limit your ability to perform the job(s) applied for? ☐ Yes ☐ No

Typing Speed ______ WPM

Shorthand Speed ______ WPM

Office Machines ______

Keypunch/Data Proc.: ______

List tools, machines, and electronic equipment you feel qualified to use without further experience ______

What specific skills or abilities do you have? ______

EDUCATION

CIRCLE LAST GRADE COMPLETED – Grade 1 2 3 4 5 6 7 8 9 10 11 12 College 1 2 3 4

Name(s) of School(s) other than high school:	Location	Major	Dates	Degree (if any)

Is there anything else you would like us to know about you? ______

US MILIT

BRANCH	LAST RANK	DATE OF SEPARATION

Your most important duties and training during service: (include schools attended) ______

0-170558 (11/79)

HEWLETT PACKARD

Display V-7 Xin Điền Mẫu Đơn Đầy Đủ
Đơn Không Đầy Đủ Không Thể Được Cứu Xét

Chi nhánh Santa Clara. 5301 Stevens Creek Blvd., Santa Clara, CA. 95050. Điện thoại: 246-4300

ĐƠN XIN VIỆC

TIN TỨC CÁ NHÂN

Hewlett-Packard chủ trương tạo cơ hội bình đẳng và tất cả mọi người xin việc đều được chào đón

TÊN: ______ Số An sinh Xã hội: ______
Họ Tên Chữ lót

Địa chỉ: ______
Số nhà Đường Thành phố Tiểu bang Zip

Số điện thoại ______ Số điện thoại để nhắn lại (nếu cần) ______
(Mã số vùng) Số

Tên khác mà bạn đã dùng để đi làm ______

Bạn đã từng xin việc ở HP chưa? ☐ Có ☐ Chưa Nếu có, Địa điểm ______ Ngày ______
Bạn đã làm việc với HP chưa? ☐ Có ☐ Chưa Nếu có, Địa điểm ______ Ngày ______
Tên những người bà con đã làm việc ở đây: ______ Liên hệ ______ Ngày ______
Bạn đã được giới thiệu đến HP cách nào?: ______
Nếu không phải là công dân Hoa kỳ, xin nêu tên loại thông hành: ______
Bạn có bị kết tội đại hình chưa?: ☐ Có ☐ Không. Nếu có, xin ghi ngày, tội trạng và kết quả: ______
Những sự kết tội trước đây không loại trừ người xin việc khỏi sự cứu xét thuê mướn

Bạn ở giữa lứa tuổi 18 và 70 ? ☐ Đúng ☐ Không. Tất cả những người xin việc dưới 18 tuổi phải nộp giấy phép làm việc.

LOẠI CÔNG VIỆC XIN LÀM

Chỉ đánh dấu vào một lãnh vực:

VIỆC VĂN PHÒNG & GIẤY TỜ	CHUYÊN MÔN	BÁN CHUYÊN MÔN	CÁN SỰ	DỊCH VỤ
☐ Việc giấy tờ	☐ Cơ khí viên	☐ Lọ vật liệu	☐ Điện tử	☐ An ninh
☐ Thư ký Kế toán	☐ Đồ nghề&khuôn	☐ Sản xuất	☐ Cơ khí	☐ Gác dan
☐ Thư ký	☐ Kim khí mỏng	☐ Cơ cấu IC	☐ IC	Loại khác ____
☐ Ghi dữ kiện	☐ Bảo trì tiện nghi	Loại khác ____	Loại khác ____	
Loại khác ____	Loại khác ____			

Kể ra loại công việc đặc biệt mà bạn thích và khả năng của bạn trong lãnh vực đã đánh dấu: ______

Ca làm việc: Ban ngày ___ Chiều tối ___ Đêm ___ Giờ: Toàn thời gian ___ Bán thời gian ___
Bạn có điều kiện thể chất nào hạn chế việc thực hiện công việc mà bạn xin làm hay không? ☐ Có ☐ Không.

Đánh máy ______ chữ/một phút
Tốc ký ______ chữ/ một phút
Máy móc văn phòng ______
______
Xuyên phiếu/ Khai thác dữ kiện

Liệt kê những đồ nghề, trang bị điện tử mà bạn cảm thấy có thể xử dụng không cần huấn luyện thêm

Những kỹ năng đặc biệt và khả năng mà bạn có: ______

HỌC VẤN

Vòng con số chỉ lớp cuối cùng mà bạn đã học qua. Lớp 1 2 3 4 5 6 7 8 9 10 11 12
Đại học 1 2 3 4

Tên trường (không kể Trung học)	Địa điểm	Môn học chính	Ngày	Bằng cấp

Có điều gì khác mà bạn muốn chúng tôi biết thêm về bạn? ______

QUÂN ĐỘI H.KỲ

BINH CHỦNG	CẤP BẬC CUỐI CÙNG	NGÀY RỜI QUÂN ĐỘI

Những nhiệm vụ và sự huấn luyện quan trọng nhất của bạn khi ở trong quân đội: (kể cả những trường đã theo học) ______

WORK EXPERIENCE

LIST PREVIOUS JOBS STARTING WITH YOUR PRESENT OR MOST RECENT ONE. PLEASE DESCRIBE DUTIES AS COMPLETELY AS SPACE ALLOWS.

Present or Last Employer: ______________________ Reason for Leaving: ______________________
Address: ______________________
Number Street
____
City State Zip
Telephone No.: ______________________ Supervisor: ______________________
(Area Code) Number
Your Duties: ______________________

Dates Start	Salary Start
/ /	$
Left	Left
/ /	$

Present or Last Employer: ______________________ Reason for Leaving: ______________________
Address: ______________________
Number Street
____
City State Zip
Telephone No.: ______________________ Supervisor: ______________________
(Area Code) Number
Your Duties: ______________________

Dates Start	Salary Start
/ /	$
Left	Left
/ /	$

Present or Last Employer: ______________________ Reason for Leaving: ______________________
Address: ______________________
Number Street
____
Telephone No.: ______________________ Supervisor: ______________________
(Area Code) Number
Your Duties: ______________________

Dates Start	Salary Start
/ /	$
Left	Left
/ /	$

Present or Last Employer: ______________________ Reason for Leaving: ______________________
Address: ______________________
Number Street
____
Telephone No.: ______________________ Supervisor: ______________________
(Area Code) Number
Your Duties: ______________________

Dates Start	Salary Start
/ /	$
Left	Left
/ /	$

REFERENCES

One of HP's pre-employment steps is to contact your previous employers.
May we contact your present employer? ☐ Yes ☐ No

IN THE SPACE BELOW PLEASE LIST PERSONAL REFERENCES WHO CAN COMMENT ON YOUR EDUCATIONAL OR JOB RELATED EXPERIENCE: (DO NOT GIVE RELATIVES OR YOUR EMPLOYERS LISTED ABOVE)

NAME ______________________ PHONE NO. — 8AM — 5 PM
NAME ______________________ PHONE NO. — 8 AM — 5 PM
NAME ______________________ PHONE NO. — 8 AM — 5 PM

SIGNATURE

THIS APPLICATION IS NOT COMPLETE UNTIL THE FOLLOWING STATEMENT HAS BEEN READ AND SIGNED:
I certify that all of the information furnished on this form is true, complete, and correct to the best of my knowledge. I understand that such information is subject to verification by Hewlett-Packard.

SIGNATURE ______________________ DATE ______________________

EMPLOYMENT OFFICE COMMENTS

Application Received: ______________________
Application Updated: ________ ________ ________ ________ ________
________ ________ ________ ________ ________
Application Inactivated: ________ ________ ________ ________ ________

KINH NGHIỆM LÀM VIỆC

LIỆT KÊ NHỮNG VIỆC LÀM TRƯỚC ĐÂY BẮT ĐẦU BẰNG CÔNG VIỆC HIỆN TẠI HOẶC CÔNG VIỆC GẦN ĐÂY NHẤT CỦA BẠN. XIN MÔ TẢ CÁC NHIỆM VỤ CÀNG ĐẦY ĐỦ CÀNG TỐT.

Chủ nhân hiện tại hoặc quá khứ: ____________________
Địa chỉ: ____________________
Số Đường
____
Thành phố Tiểu bang ZIP
Điện thoại: ____________ Cấp trên:
(Mã số vùng) Số
Nhiệm vụ của bạn: ____________________

Lý do thôi việc: ____________________

Ngày bắt đầu / /	Lương khởi đầu $
Ngày thôi việc	Lương lúc thôi việc $

Chủ nhân hiện tại hoặc quá khứ: ____________________
Địa chỉ: ____________________
Số Đường
____
Thành phố Tiểu bang Zip
Điện thoại: ____________ Cấp trên:
(Mã số vùng) Số
Nhiệm vụ của bạn: ____________________

Lý do thôi việc: ____________________

Ngày bắt đầu / /	Lương khởi đầu $
Ngày thôi việc / /	Lương lúc thôi việc $

Chủ nhân hiện tại hoặc quá khứ: ____________________
Địa chỉ: ____________________
Số Đường
____
Thành phố Tiểu bang Zip
Điện thoại: ____________ Cấp trên:
(Mã số vùng) Số
Nhiệm vụ của bạn: ____________________

Lý do thôi việc: ____________________

Ngày bắt đầu / /	Lương khởi đầu $
Ngày thôi việc / /	Lương lúc thôi việc / /

Một trong những việc mà HP làm trước khi thuê mướn là liên lạc với chủ nhân cũ của bạn. Chúng tôi có thể liên lạc với chủ nhân hiện tại của bạn không? ☐ Được. ☐ Không

THAM KHẢO

TRONG KHOẢNG CHỪA TRỐNG DƯỚI ĐÂY, XIN LIỆT KÊ BA NGƯỜI CÓ THỂ NHẬN XÉT VỀ HỌC VẤN VÀ KINH NGHIỆM CỦA BẠN LIÊN QUAN ĐẾN CÔNG VIỆC LÀM: (ĐỪNG GHI TÊN NHỮNG NGƯỜI BÀ CON HOẶC CHỦ NHÂN ĐÃ LIỆT KÊ Ở TRÊN)

TÊN ____________________ SỐ ĐIỆN THOẠI - 8AM - 5PM
TÊN ____________________ SỐ ĐIỆN THOẠI - 8AM - 5 PM
TÊN ____________________ SỐ ĐIỆN THOẠI 8AM - 5PM

CHỮ KÝ

MẪU ĐƠN NÀY SẼ KHÔNG HOÀN TẤT NẾU NGƯỜI XIN VIỆC CHƯA ĐỌC ĐOẠN DƯỚI ĐÂY VÀ KÝ TÊN:
Tôi xác nhận rằng tất cả những tin tức trên mẫu này là sự thật, đầy đủ và xác đúng nhất theo sự hiểu biết của tôi. Tôi hiểu rằng những tin tức đó sẽ là đối tượng cho sự phối kiểm bởi hãng Hewlett-Packard.

....
CHỮ KÝ NGÀY

NHẬN XÉT CỦA VĂN PHÒNG TUYỂN NGƯỜI

Display V-8

SAMPLE COVER LETTER

1280 Blossom Tree Lane
San Jose, California 95116

April 1, 1981

Mr. Daniel O'Connor
Personnel Director
San Jose Unified School District
722 North First Street
San Jose, California 95118

Dean Mr. O'Connor:

Mr. Tim O'Donnell, the Employment Counselor at Mission College, felt that my qualifications for a position in the field of education would be of interest to you. I would like to apply for a position as a classroom aide.

During the fall semester of 1980, I worked as an electronics tutor at San Jose City College. I assisted students who had learning difficulties in the area of electronics. I work well with students on a one-to-one basis as well as in small groups.

I would welcome the opportunity for an interview to discuss my qualifications with you personally.

Very truly yours,

Tin Q. Ngo

Enclosure: Resume

Display V-8

MẪU THƯ MỞ ĐẦU

1280 Blossom Tree Lane
San Jose, California 95116

Ngày 1 tháng 4 năm 1981

Ong Daniel O'Connor
Giám Đốc Nhân Viên
Học Khu San Jose Unified
722 North First Street
San Jose, California 95118

Thưa Ông Daniel O'Connor:

Ông Tim O'Donnel, Cố Vấn Tìm Việc tại Mission College, nhận thấy rằng có thể Ông sẽ quan tâm đến khả năng xứng hợp của tôi trong lãnh vực giáo-dục. Tôi muốn xin được vào làm chức vụ phụ lớp.

Trong lục cá nguyệt Mùa Thu 80, tôi đã làm việc với tư cách người dạy kèm về điện tử tại San Jose City College. Tôi đã giúp đỡ các sinh viên gặp những khó khăn về học tập trong lãnh vực điện tử. Tôi đã làm việc hữu hiệu với sinh viên trên căn bản từng người hoặc từng nhóm nhỏ.

Tôi hân họan chờ đợn cơ hội được phỏng vấn hầu thảo luận riêng với ông về khả năng xứng hợp của tôi.

Thành thực cám ơn ông,

Tin Q. Ngo

Đính kèm: Bản tiểu sử

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SAMPLE FOLLOW-UP LETTER

1280 Blossom Tree Lane
San Jose, California 95116

April 15, 1981

Mr. Daniel O'Connor
Personnel Director
San Jose Unified School District
722 North First Street
San Jose, California 95118

Dear Mr. O'Connor:

I wish to thank you for the interview on Wednesday, April 14, 1981 for the position of classroom aide. I found the interview very enlightening and my desire to work for you has been increased as a result of our discussion.

I am looking forward to the opportunity of working for your school district, and am anxiously awaiting your decision.

Sincerely,

Tin Q. Ngo

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MẪU THƯ THEO DÕI

1280 Blossom Tree Lane
San Jose, California 95116

Ngãy 15 tháng 4 năm 1981

Ông Daniel O'Connor
Giám Đốc Nhân Viên
Hoc Khu San Jose Unified
722 North First Street
San Jose, California 95118

Thưa Ông Daniel O'Connor:

Tội muốn được cám ơn ông về cuộc phỏng vấn vão ngày Thứ Tư, 14 tháng 4, năm 1981 dãnh cho chức vụ phụ lớp. Tôi nhận thãy cuộc phỏng vấn đã rất sáng tỏ vã sự ước muốn của tôi về sự được lãm việc với ông đã tăng thêm do kết quả của sự bãn cãi giữa chúng ta.

Tôi mong có cơ hội lãm việc với quý Học Khu vã nóng lõng trông đợi quyết định của ông.

Thãnh thực cám ơn ông,

Tin Q. Ngo

Display V-10

JOB INTERVIEW QUESTIONS

RELATING TO JOB APPLIED FOR:	YOUR POSSIBLE ANSWERS
1. What job (position) are you applying for? What is your preference?	
2. Why did you apply for a job with this company? What do you know about this company? What do you know about the job? Who referred you to us?	
3. What are your ideas on salary? (How much money do you want?)	
4. Can you take orders from other people?	
5. How long do you expect (plan) to work here?	
6. Are you willing to work overtime? Saturdays? Sundays? Nights?	
7. Are you willing to relocate?	
8. Do you prefer (like) working with others (other people) or by yourself (alone)?	
9. Are you looking for permanent or temporary employment (work)?	
10. What hours are you available (free) for work? Can you work a split shift?	
11. Do you like routine (dull, boring maybe) and repetitive work?	
RELATING TO PREVIOUS (PAST) EDUCATION (CLASSES):	
12. Have you had any special courses or training?	

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NHỮNG CÂU HỎI TRONG CUỘC PHỎNG VẤN

LIÊN QUAN ĐẾN CÔNG VIỆC XIN LÀM

NHỮNG CÂU TRẢ LỜI BẠN CÓ THỂ DÙNG

1. Bạn xin làm công việc gì ? Nguồn tham khảo của bạn là gì ?

2. Tại sao bạn xin làm việc với công ty này? Bạn biết gì về công ty? Bạn biết gì về công việc ? Người nào đã giới thiệu bạn đến đây ?

3. Bạn nghĩ thế nào về lương bổng (bạn muốn bao nhiêu tiền) ?

4. Bạn có thể nhận mệnh lệnh từ người khác không?

5. Bạn dự trù làm việc ở đây bao lâu ?

6. Bạn sẵn lòng làm giờ phụ trội không ? Làm vào ngày Thứ bảy ? Chủ nhật ? Bản đêm ?

7. Bạn sẵn lòng thay đổi chỗ ở không ?

8. Bạn thích làm việc với người khác hay làm việc một mình ?

9. Bạn tìm một công việc vĩnh viễn hay tạm thời ?

10. Bạn có thể làm việc trong những giờ nào ? Bạn có thể làm việc ca bất thường không ?

11. Bạn có thích loại công việc thông lệ (có thể buồn chán) và loại công việc lặp đi lặp lại hay không ?

LIÊN QUAN ĐẾN HỌC VẤN TRONG QUÁ KHỨ

12. Bạn đã qua những khóa học hoặc huấn luyện đặc biệt nào ?

JOB INTERVIEW QUESTIONS (Continued)

Relating to Previous (Past) Education (Classes) (Continued)

YOUR POSSIBLE ANSWERS

13. What classes have you taken recently (lately)?

14. What is the highest grade you completed in school? (Why did you drop out of school?)

RELATING TO PREVIOUS EXPERIENCE (JOBS AND OTHER WORK YOU DID):

15. What are your special abilities (skills, talents)?

16. Do you have any experience in this type (kind) of work? What other jobs?

17. What tools or equipment can you use? Do you own (have) any of these tools?

18. What have you learned from some of your other (past) jobs?

19. Describe the work you did on your last job. Did you like it?

20. How did you get along with your former employers (bosses)? Your fellow workers (other people you worked with in the past)?

21. How many days did you miss on your last job due to (because of) illness (being sick) or emergency?

22. Why did you leave your last job? Have you ever been discharged (fired, told to leave your job)?

23. Why have you been out of work for so long?

24. What kind of job do you expect (plan) to hold (have) 5 years from now? 10 years from now? 20 years from now? etc.

NHỮNG CÂU HỎI TRONG CUỘC PHỎNG VẤN (tiếp theo)

Liên quan đến học vấn trong quá khứ (tiếp theo)

NHỮNG CÂU TRẢ LỜI BẠN CÓ THỂ DÙNG

13. Vừa mới đây bạn đã theo học những lớp nào ?

14. Lớp cao nhất mà bạn đã hoàn tất ở trường ? (Tại sao bạn bỏ học ?)

LIÊN QUAN ĐẾN KINH NGHIỆM LÀM VIỆC (CÔNG VIỆC VÀ NHỮNG GÌ BẠN ĐÃ LÀM)

15. Những khả năng đặc biệt của bạn là gì (kỹ năng, tài nghề) ?

16. Bạn có kinh nghiệm nào trong loại công việc này không ? Những công việc nào khác ?

17. Bạn có thể dùng loại dụng cụ hoặc trang bị nào? Bạn có được thử dụng cụ nào ?

18. Bạn đã học hỏi được gì từ những công việc đã làm?

19. Mô tả những việc bạn làm trong công việc sau cùng. Bạn thích công việc đó không ?

20. Bạn hòa hợp được với những chủ nhân cũ của bạn như thế nào ? Với những đồng nghiệp (những người mà bạn đã làm việc chung) như thế nào ?

21. Bạn vắng mặt bao nhiêu ngày trong công việc cũ vì lý do đau ốm hoặc việc khẩn cấp ?

22. Tại sao bạn thôi việc ? Bạn đã bị sa thải chưa (bị đuổi, bị bảo phải thôi việc) ?

23. Tại sao bạn nghỉ làm việc lâu như vậy ?

24. Loại công việc nào bạn mong muốn (hoạch định) sẽ làm (sẽ có được) trong 5 năm nữa, 10 năm nữa, 20 năm nữa kể từ bây giờ ?

JOB INTERVIEW QUESTIONS (Continued)

Relating to Previous (Past) Education (Classes) (Continued)

YOUR POSSIBLE ANSWERS

25. Can we contact your past employer(s) as reference(s)?

RELATING TO YOU PERSONALLY:

26. Tell me about yourself.

27. What are your future plans?

28. Why should I hire you (instead of someone else)?

29. Why do you feel you will be successful (good) in your field (work)?

30. What do you think determines (is important for) a person's progress (advancement, moving up) in a good company?

31. What is your major weakness?

32. What do you do with your spare (free) time? (What are your hobbies and interests?)

33. How long have you lived in this area? How long do you plan to live here (in the future)?

34. How many time have you moved in the last (past) 5 years? Why?

35. Do you drive? Do you have a car? Do you have a valid California driver's license? How many tickets for moving violations have you received?

36. What do you do for transportation?

37. Do you smoke? Do you drink?

NHỮNG CÂU HỎI TRONG CUỘC PHỎNG VẤN CÔNG VIỆC (tiếp theo)

Liên quan đến kinh nghiệm làm việc (tiếp theo)	NHỮNG CÂU TRẢ LỜI BẠN CÓ THỂ DÙNG
25. Chúng tôi có thể liên lạc với (những) chủ nhân cũ của bạn như một (những) nguồn tham khảo không ?	

LIÊN QUAN ĐẾN CÁ NHÂN BẠN:

26. Hãy nói cho tôi biết về bạn ?

27. Những chương trình tương lai của bạn là gì?

28. Tại sao tôi phải mướn bạn (thay vì người khác)?

29. Tại sao bạn cảm thấy là bạn sẽ thành công (giỏi) trong lãnh vực (việc làm) của bạn ?

30. Theo bạn nghĩ, điều gì sẽ quyết định (quan trọng) cho sự tiến triển của một người (thăng tiến, vượt lên cao hơn) trong một công ty tốt ?

31. Những nhược điểm chính của bạn là gì ?

32. Trong thời gian rảnh rỗi (không làm việc) bạn làm gì ? (Những trò tiêu khiển và những mối quan tâm của bạn ?)

33. Bạn đã ở tại vùng này bao lâu ? Bạn dự định ở đây bao lâu nữa (trong tương lai) ?

34. Bạn đã di chuyển bao nhiêu lần trong 5 năm qua ? Tại sao ?

35. Bạn có lái xe không ? Bạn có xe không ? Bạn có bằng lái xe còn hiệu lực ở California không? Bạn đã nhận bao nhiêu giấy phạt vi phạm luật lưu thông ?

36. Bạn dùng phương tiện gì để di chuyển ?

37. Bạn có hút thuốc không ? Bạn có uống rượu không ?

JOB INTERVIEW QUESTIONS (Continued)

Relating to You Personally: (Continued)

YOUR POSSIBLE ANSWERS

38. Do you have any children? If they aren't in school, who will look after (take care of) them when you are working?

39. Have you ever had any serious illness (been sick) or injury (been hurt in an accident)?

40. Have you ever been arrested (by police) for a crime? Have you ever been convicted (found guilty, usually in a court)?

41. Have you ever been bonded (insured against your stealing money or equipment)?

END OF INTERVIEW:

42. Do you have any questions to ask me?

What are the career opportunities available in this company?

Do you have training programs to upgrade skills?

How is job performance evaluated?

When do you expect to make a decision?

SOURCE: Indochinese Vocational Project, Los Angeles Unified School District, Los Angeles, California.

NHỮNG CÂU HỎI TRONG CUỘC PHỎNG VẤN (tiếp theo) -

Liên quan đến cá nhân bạn (tiếp theo)	NHỮNG CÂU TRẢ LỜI BẠN CÓ THỂ DÙNG
38. Ban có con cái không ? Nếu chúng không đi học, ai sẽ trông coi (săn sóc) chúng khi bạn đi làm ?	
39. Bạn đã bị đau nặng hoặc thương tích chưa ?	
40. Bạn đã bị bắt giữ (bởi cảnh sát) vì phạm tội chưa ? Bạn đã bị kết tội (thường bởi Toà Án) chưa ?	
41. Bạn đã đóng tiền thế chân (bảo hiểm cho sự đánh cắp của bạn về tiền hay trang bị) chưa ?	

CHẤM DỨT CUỘC PHỎNG VẤN:

42. Bạn có câu hỏi nào không ?

Có những cơ hội về nghề nghiệp nào trong công ty này ?

Công ty có những chương trình huấn luyện để nâng cao kỹ năng hay không?

Sự thực hiện công việc được lượng giá như thế nào ?

Khi nào ông có thể có quyết định ?

XUẤT XỨ: Chương Trình Hướng Nghiệp Đông Dương; Học Khu Los Angeles, L.A, California.

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INTERVIEW DO'S AND DON'TS

A. Before the Interview

DO'S	DON'TS
1. Discuss your job/career goals thoroughly with your counselor and others you respect	1. DON'T look for just any job and have strong regrets later
2. Have necessary papers ready, e.g., I-94/permanent resident card, Social Security card, driver's license or ID card	2. DON'T forget to bring these important papers since you may be asked to prove you are eligible to work
3. Be prepared with other important facts about yourself, like home address, home/message phone number, details about job experience/education/other training including names and addresses, dates, position and duties, supervisor's name, names and addresses of references, etc.	3. DON'T waste interview time trying to remember these important facts; be sure you DON'T forget to mention any information which may be relevant to the position
4. Be ready to talk about yourself	4. DON'T say too much or too little; DON'T present your background in an unorganized way
5. Learn all you can about the company, for example the kind of job you are applying for, the company's products or services, why you want to work there, etc.	5. DON'T go to your interview without knowing something about the company and the job for which you are applying
6. Keep your own interview appointment, not someone else's	6. DON'T give your appointment to someone else or go to someone else's interview; DON'T bring other people with you unless arrangements have been made for them to be interviewed too
7. Be at least 10 minutes early for your interview; you may have to complete some forms first or prepare for a test	7. DON'T be late for your interview; also, DON'T get there too early either
8. If you cannot avoid being late for or cannot keep your scheduled interview, you MUST call the interviewer before the interview time	8. DON'T cancel your job interview without calling first
9. Have a good night's sleep the night before your interview so you are and appear alert	9. DON'T go to your interview looking or feeling tired or inattentive

Phụ Bản
ĐIỀU NÊN LÀM VÀ KHÔNG NÊN LÀM

A. TRƯỚC CUỘC PHỎNG VẤN

ĐIỀU NÊN LÀM	ĐIỀU KHÔNG NÊN LÀM
1. Bàn luận kỹ lưỡng về công việc và mục tiêu nghề nghiệp với người cố vấn và những người mà bạn kính trọng.	1. KHÔNG NÊN tìm bất cứ công việc nào rồi sau đó hối tiếc.
2. Chuẩn bị sẵn các giấy tờ cần thiết như thẻ I-94, thẻ cư dân thường trú, bằng lái xe, thẻ căn cước (ID card).	2. KHÔNG NÊN quên mang theo những giấy tờ cần thiết vì bạn có thể phải chứng minh quyền làm việc.
3. Phải chuẩn bị sẵn những tin tức về bạn như địa chỉ nhà ở, số điện thoại nhà hoặc số điện thoại để nhắn lại, chi tiết về kinh nghiệm làm việc/học vấn/ các loại huấn luyện khác; kể cả tên, địa chỉ, tên cấp chỉ huy, tên và địa chỉ của các nhân vật tham khảo (references), v.v...	3. KHÔNG NÊN phí thì giờ của cuộc phỏng vấn để nhớ lại những điều quan trọng này; KHÔNG NÊN bỏ sót bất cứ tin tức nào liên quan đến công việc.
4. Phải sẵn sàng để nói về bạn.	4. KHÔNG NÊN nói nhiều quá hoặc ít quá. KHÔNG NÊN trình bày về bạn một cách vô trật tự.
5. Cố tìm hiểu về công ty, thí dụ như loại công việc mà bạn xin vào làm, sản phẩm hoặc dịch vụ của công ty, lý do bạn muốn làm việc ở đó, v.v...	5. KHÔNG NÊN ui đến cuộc phỏng vấn mà không biết ít nhiều về công ty và về công việc bạn muốn xin làm.
6. Phải giữ cái hẹn phỏng vấn của chính bạn chứ không phải của người khác.	6. KHÔNG NÊN cho người khác cái hẹn của bạn hoặc đi phỏng vấn thay cho người khác; KHÔNG NÊN dẫn người khác theo, ngoại trừ khi đã sắp xếp để họ cũng được phỏng vấn.
7. Nên đến nơi hẹn sớm ít nhất 10 phút; bạn có thể phải điền một số mẫu hay phải sửa soạn thi trắc nghiệm.	7. KHÔNG NÊN đi trễ, cũng KHÔNG NÊN đi sớm quá.
8. Nếu không thể tránh được việc đi trễ giờ hoặc không thể giữ hẹn, bạn phải gọi cho người phỏng vấn trước giờ phỏng vấn.	8. KHÔNG NÊN hủy bỏ cuộc phỏng vấn mà không thông báo trước.
9. Phải ngủ đầy đủ trong đêm trước cuộc phỏng vấn để được sáng suốt và tỏ ra tỉnh tường.	9. KHÔNG NÊN đến phỏng vấn với bề ngoài hoặc cảm giác mệt mỏi hay lơ đãng.

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INTERVIEW DO'S AND DON'TS (Continued)

B. At The Interview

DO'S	DON'TS
1. Dress appropriately and use good manners when you go for your interview; for example, clean, brushed hair; clean face; clean, pressed clothes; good eye contact, firm handshake, attentiveness, etc.; you may wish to use a deodorant and/or mouthwash first	1. DON'T look sloppy or dress inappropriately; DON'T smoke or chew gum; DON'T sit down before being offered a seat; DON'T slouch, fidget around, etc.
2. Represent yourself fully and honestly; remember all of your past experience and skills--including education/experience in your home country as well as here, volunteer work, etc.--which apply to the position	2. DON'T overrepresent or under-represent yourself (you may not get a job you deserve or get a job you don't deserve)
3. Listen carefully to each question that is asked; if you don't understand the question, ask "Please repeat the question" or "Please speak more slowly"	3. DON'T try to guess what the interviewer means if you don't understand a question (you may disqualify yourself by giving the wrong answer)
4. Answer each question directly and to the point, including additional information only when relevant	4. DON'T ramble on to other subjects or say too much when answering; on the other hand, DON'T just say "Yes" or "No" when you can be more effective by saying more
5. Be sure to ask a few questions if you have a chance, such as job duties, promotional opportunities, hours, salary, etc.; however, keep questions about benefits at a minimum (you may appear too eager to take a vacation or sick leave)	5. DON'T walk away from an interview without asking any questions (you may appear not to care about the job or the company)
6. If you take a test, listen carefully to directions; ask if you don't hear or understand something	6. DON'T guess if you don't hear or understand instructions; you may make a mistake which disqualifies you from finishing the test, or you may show you don't take directions well
7. If you're not sure about taking a job that's offered you, ask if you can call the employer back	7. DON'T say "Yes" or "No" immediately if you're not sure yet whether you really want the job; you may be sorry later

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ĐIỀU NÊN LÀM VÀ KHÔNG NÊN LÀM

B. TRONG KHI ĐƯỢC PHỎNG VẤN

ĐIỀU NÊN LÀM	ĐIỀU KHÔNG NÊN LÀM
1. Khi đến phỏng vấn nên ăn mặc đứng đắn và cơ cử chỉ đàng hoàng, thí dụ phải chải tóc, quần áo phải sạch và thẳng nếp, mắt nhìn thiện cảm, bắt tay chắc, v.v... nên dùng thuốc tẩy mùi hoặc thuốc súc miệng	1. KHÔNG NÊN có bề ngoài bệ rạc hay ăn mac bê bối; KHÔNG NÊN hút thuốc hoặc nhai keo cao su; KHÔNG NÊN ngồi khi chưa được mời; KHÔNG NÊN đứng, ngồi, di chuyển một cách nhọc mệt; KHÔNG NÊN tỏ ra nóng nảy.
2. Trình bày về bạn đầy đủ và thành thực; nhớ lại tất cả những kinh nghiệm và kỹ năng mà bạn có gồm học vấn/ kinh nghiệm làm việc ở nước bạn và ở đây, công việc tình nguyện, v.v... có thể dùng cho công việc hiện tại.	2. KHÔNG NÊN trình bày về bạn một cách quá mức hoặc dưới mức (bạn có thể không được một công việc xứng hợp hoặc được một công việc không xứng hợp).
3. Nghe cẩn thận từng câu hỏi, nếu không hiểu, bạn nên yêu cầu lặp lại (Please repeat the question), hoặc yêu cầu nói chậm (Please speak more slowly).	3. KHÔNG NÊN cố đoán ra điều người phỏng vấn hỏi (bạn có thể tự làm mình bị loại bởi sự trả lời sai câu hỏi).
4. Trả lời mọi câu hỏi một cách trực tiếp và không lạc đề, câu trả lời có thể gồm cả những tin tức phụ, nếu những tin tức này có liên quan đến công việc hiện tại.	4. KHÔNG NÊN nói lung tung qua những đề tài khác hoặc nói nhiều quá khi trả lời; mặt khác, KHÔNG NÊN chỉ trả lời "NO" hay "YES" khi bạn có thể nói đầy đủ hơn.
5. Nếu có dịp, nên hỏi vài câu hỏi về những công việc phải làm, cơ hội thăng tiến, giờ làm việc, lương bổng v.v... Tuy nhiên nên giới hạn các câu hỏi về quyền lợi ở mức tối thiểu (bạn có thể tỏ ra quá nóng lòng muốn hưởng ngày nghỉ thường niên hoặc nghỉ bệnh).	5. KHÔNG NÊN rời khỏi cuộc phỏng vấn mà không có câu hỏi nào (bạn có thể tỏ ra không quan tâm đến công việc hoặc công ty).
6. Nếu bạn dự thi trắc nghiệm, nên nghe cẩn thận những chỉ dẫn, nếu không nghe rõ hoặc không hiểu điều nào, nên hỏi lại.	6. KHÔNG NÊN đoán nếu không nghe hoặc không hiểu những chỉ dẫn; bạn có thể phạm lỗi và bị loại khỏi cuộc thi hoặc bạn có thể tỏ ra không nghe chỉ dẫn một cách đàng hoàng.
7. Nếu bạn chưa chắc chắn về việc có nhận công việc hay không, hãy hỏi xem bạn có thể gọi lại chủ nhân vào ngày mai hay không.	7. KHÔNG NÊN nói "YES" hay "NO" ngay nếu bạn không biết mình có thật sự thích công việc đó hay không; bạn có thể hối tiếc sau đó.

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INTERVIEW DO'S AND DON'TS (Continued)

C. After The Interview

DO'S	DON'TS
1. Call your counselor (or other helper) after your interview to say how things went and how you feel about the position	1. DON'T forget to call your helper as soon as possible after your interview
2. If you are to make follow-up calls to the employer, be sure to do so	2. DON'T expect that the employer will always call you; it's usually up to the applicant to take the initiative
3. Help yourself look for a job; for example, want ads, placement offices, bulletin boards, friends. Let your instructors know that you are looking for a job; they may be able to help	3. DON'T rely entirely on others to find you a job; it may look as though you have no initiative yourself

SOURCE: Adapted from Indochinese Vocational Project, Los Angeles unified School District, Los Angeles, California

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ĐIỀU NÊN LÀM VÀ KHÔNG NÊN LÀM

C. SAU CUỘC PHỎNG VẤN

ĐIỀU NÊN LÀM	ĐIỀU KHÔNG NÊN LÀM
1. Gọi cho người cố vấn (hoặc người đã giúp bạn) sau cuộc phỏng vấn để cho biết mọi việc và cảm nghĩ của bạn về công việc.	1. KHÔNG NÊN quên gọi cho người đã giúp bạn sau cuộc phỏng vấn. Nên gọi càng sớm càng tốt.
2. Nếu bạn có thể gọi lại cho chủ nhân sau đó, hãy nhớ làm điều này.	2. KHÔNG NÊN mong đợi chủ nhân gọi lại cho bạn; thông thường, người xin việc phải gọi trước.
3. Tự bạn phải tìm việc cho bạn; thí dụ, xem quảng cáo cần tuyển người, đến văn phòng tìm việc, xem các bảng niêm yết, hỏi thăm bạn bè. Cũng nên cho các giáo sư của bạn biết là bạn đang tìm việc, các vị này cũng có thể giúp bạn.	3. KHÔNG NÊN chỉ trông cậy vào người khác để tìm việc; điều này có thể làm cho bạn có vẻ thiếu sáng kiến.

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INTERVIEW CHECKLIST

1. GET READY

CHECK: The organization (from reference section of library, public relations department of firm, friends)

Its locations
Products and services
Potential market
Earnings
Policies
How/where do you fit in?
What else?

CHECK: Important items you wish to cover

Your strengths
Your experiences
Your interests

2. GET SET

CHECK: Items of application (if to be filled out there. Bring Fact Sheet with you.

CHECK: Copies of resume, letters of reference (if you have them) and, if relevant, examples of work

Exact time, date, location (building and room), parking

Name of interviewer (and its pronunciation)

3. GO

CHECK: Your appearance and manner

Neat, clean, conservative outfit
No gum, no smoking, no fidgeting
Shake hands firmly
Sit comfortably, straight, at ease

Your attitude: a serious job seeker

Definite goals
Willing to work and work up
Reasonable approach to salary, hours, benefits or other aspects of the job
Uncritical of past employers, teachers, co-workers
Evidence of good human relations
Sense of humor
High personal Values
Wide interests, openness, flexibility

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NHỮNG ĐIỂM SOÁT XÉT DÀNH CHO CUỘC PHỎNG VẤN

1. CHUẨN BỊ

SOÁT XÉT: Tổ chức (từ phần tài liệu tham khảo của Thư viện, sở giao tế của hãng, bạn bè).

Địa điểm
Sản phẩm và dịch vụ
Tiềm năng thị trường
Số thu
Chính sách
Bạn thích hợp vào chỗ nào và như thế nào ?
Còn gì khác nữa ?

SOÁT XÉT: Những mục quan trọng mà bạn muốn trình bày:

Sức khỏe của bạn
Kinh nghiệm của bạn
Hoài bão của bạn

2. SẴN SÀNG

SOÁT XÉT: Những mục trong đơn xin (nếu sẽ được điền tại chỗ. Mang theo tờ ghi các sự kiện về tin tức cá nhân)

SOÁT XÉT: Các bản sao tiểu sử, thư giới thiệu (nếu bạn có) và nếu có thể, những thí dụ về công việc làm.

Giờ, ngày, địa điểm (tòa nhà, phòng), nơi đậu xe

Tên của phỏng vấn viên (và cách phát âm)

3. LÊN ĐƯỜNG

SOÁT XÉT: Bề ngoài và tác phong của bạn

Gọn gàng, sạch sẽ, quần áo đứng đắn
Không nhai kẹo cao su, không hút thuốc, không tỏ ra nóng nảy
Bắt tay chặc chẽ
Ngồi thoải mái, ngay ngắn và thong thả

Thái độ của bạn: tỏ ra là một người tìm việc nghiêm chỉnh

Có mục tiêu rõ ràng
Muốn làm việc và tiến thân
Tỏ ra hợp lý về lương bổng, giờ làm việc, quyền lợi và những phương diện khác của công việc
Không chỉ trích các chủ nhân cũ, thầy giáo, đồng nghiệp
Có óc khôi hài
Những giá trị cá nhân cao
Hoài bão rộng rãi, khai phóng, uyên chuyển

INTERVIEW CHECKLIST (Continued)

Confident, not overbearing
Enthusiastic but not desperate or gushy
Courteous, attentive
Good voice, expression
On target answering questions
Leave promptly after interview
Write follow-up letter

SOURCE: Adapted from Betty Neville Michelozzi: Coming Alive From Nine to Five, The Career Search Handbook. Mayfield Publishing Company, Palo Alto, California. 1980.

NHỮNG ĐIỂM SOÁT XÉT DÀNH CHO CUỘC PHỎNG VẤN (tiếp theo)

Tự tin nhưng không khoác lác
Nhiệt thành nhưng không cực đoan hoặc lộ liễu
Nhã nhặn, chú ý
Giọng nói, cách diễn tả hay
Trả lời đúng các câu hỏi
Ra về ngay sau cuộc phỏng vấn
Viết thư theo dõi

XUẤT XỨ: Xem phần Anh ngữ

A WORKPLACE CHECKLIST

Is this the place I'd like to work? No work place is perfect. Below are listed some conditions that might be close to ideal. See if your present work place, or the work place you are considering, compares favorably or unfavorably with this list. A change may be in order if the differences are greater than you wish.

Management Style: The managers and supervisors

___ have positive attitudes
___ are respectful of individual dignity
___ show integrity
___ share decision making
___ allow reasonable risk and failures
___ tries to prevent exhaustion/burnout
___ allow employees to use talents and abilities
___ encourage growth
___ support efforts through training, guidance, leave, and/or pay incentives
___ provide chance for advancement

1. Physical Environment: My particular workplace is

___ pleasant (or could be with minor decoration)
___ comfortable
___ safe

2. The Organization:

___ is eager to help talented women and minorities progress
___ will adjust for childrearing or provide child care
___ (where possible) allows part time hours, work at home, job sharing
___ provides training and/or guidance for employees
___ allows some time for "the business of living," off-the-job medical/dental business necessities
___ allows some personal phone calls
___ is a stable growing company
___ provides good pay and benefits

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NHỮNG ĐIỂM SOÁT XÉT VỀ NƠI LÀM VIỆC

Đây có phải là nơi tôi thích làm việc hay không ? Không có nơi làm việc nào hoàn hảo. Dưới đây liệt kê một số điều kiện có thể gần với mức lý tưởng. Xem thử nơi làm việc hiện tại của bạn hoặc nơi làm việc mà bạn quan tâm, so sánh với những điều kiện này, thuận lợi hay bất lợi. Nếu những sự khác biệt nhiều hơn bạn tưởng, có thể cần một sự thay đổi.

Cách thức quản trị: Những quản lý và cấp chỉ huy

____ có thái độ tích cực
____ đáng kính về nhân cách
____ tỏ ra ngay thẳng
____ chia xẻ trong việc tạo lập quyết định
____ chấp nhận những may rủi và thất bại hợp lý
____ cố ngăn chặn sự làm việc quá sức, mệt lả
____ để cho nhân viên xử dụng tài năng và khả năng
____ khuyến khích sự phát triển
____ hỗ trợ các cố gắng qua sự huấn luyện, hướng dẫn, nghỉ phép, và/hoặc những khích lệ
____ cung cấp cơ hội thăng tiến

1. Bối cảnh vật chất: Chỗ làm việc riêng của tôi:

____ dễ chịu (hoặc có trang hoàng sơ sài)
____ thoải mái
____ an toàn

2. Tổ chức:

____ sẵn sàng giúp đỡ những phụ nữ có khả năng và những người thiểu số tiến thân
____ sẽ điều chỉnh cho những người mang thai và cung cấp sự giữ trẻ
____ (trong trường hợp có thể) cho phép làm việc bán thời gian, làm việc ở nhà, chia công việc.
____ cung cấp sự huấn luyện và hướng dẫn cho nhân viên
____ cho phép dành một số thời giờ cho "việc riêng", những việc liên quan đến sức khoẻ và răng cần thiết ngoài công việc.
____ cho phép gọi điện thoại cá nhân.
____ là một công ty ổn cố và phát triển.
____ trả lương cao và các quyền lợi phụ thuộc.

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On The Job Do's and Don'ts

DO'S	DON'TS
1. Be prompt when you go to work (this is especially important when you're new on the job)	1. DON'T be late for work; call first if it's unavoidable (but don't make a habit of it)
2. Try the new job out for at least a few days or weeks before you decide whether you like it or not	2. DON'T be too quick in making a judgement about your new job; it may take time to get used to things
3. Ask questions if you don't understand something	3. DON'T pretend you understand if you really don't (you could cause an accident and/or make costly mistakes); it's expected that new employees have lots of questions
4. Be friendly to your co-workers; they can be quite helpful to a new employee	4. DON'T be afraid to meet new people, especially those who don't speak your native language (you can practice English with them)
5. If you feel you should be considered for a promotion, ask your supervisor or personnel office; you may also contact your counselor, but it's best to speak to your supervisor directly	5. DON'T compare your position and/or salary with others; your backgrounds, skills, etc. may be quite different; and DON'T quit without talking to your supervisor first if you feel you've been overlooked for a promotion
6. If your employer says you need to buy tools or other equipment, find out specifics first; for example, what tools, where to buy them, discounts, will some funding source reimburse, etc.; always keep your purchase receipts just in case you need them later	6. DON'T go right out and buy the equipment without first finding answers to these important questions
7. If you have any on-the-job or other social service problems, check with your counselor immediately; your counselor should be calling you within the first week after you start your new job just to see how you are doing	7. DON'T stay home or quit without talking to your supervisor and counselor first; many problems can be solved without doing something drastic

SOURCE: Indochinese Vocational Project, Los Angeles Unified School District, Los Angeles, California

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ĐIỀU NÊN LÀM VÀ KHÔNG NÊN LÀM

KHI LÀM VIỆC

ĐIỀU NÊN LÀM	ĐIỀU KHÔNG NÊN LÀM
1. Phải đi làm đúng giờ (điều này đặc biệt quan trọng khi bạn mới vào làm).	1. KHÔNG NÊN đi làm trễ; nếu không thể tránh được nên gọi trước (nhưng không nên tạo thành thói quen).
2. Thử làm công việc mới trong vài ngày hoặc vài tuần trước khi quyết định có thích công việc này hay không.	2. KHÔNG NÊN có phán xét quá nhanh về công việc mới của bạn; có thể cần có thời gian để làm quen với sự việc.
3. Đặt câu hỏi nếu không hiểu một điều gì.	3. KHÔNG NÊN giả vờ hiểu nếu thật sự bạn không hiểu (bạn có thể gây tai nạn hoặc làm lỗi tai hại); nhân viên mới thường có nhiều câu hỏi.
4. Thân thiện với những người cùng làm; họ có thể rất có ích cho một nhân viên mới.	4. KHÔNG NÊN ngại tiếp xúc với những người mới, đặc biệt là những người không cùng ngôn ngữ với bạn (bạn có thể thực tập Anh ngữ với họ).
5. Nếu bạn cảm thấy bạn phải được xét thăng thưởng, hãy hỏi cấp chỉ huy hoặc phòng nhân vi[illegible] bạn cũng có thể liên lạc với ngư[illegible] cố vấn, nhưng tốt nhất là nói chuyện thẳng với cấp chỉ huy của bạn.	5. KHÔNG NÊN so sánh chức vụ hoặc lương bổng của bạn với người khác; trình độ, kỹ năng v.v... của bạn có thể hoàn toàn khác biệt; KHÔNG NÊN bỏ việc mà không nói trước với cấp trên nếu bạn cảm thấy bị bỏ quên trong kỳ thăng thưởng.
6. Nếu chủ nhân bảo bạn cần mua dụng cụ hoặc những trang bị khác, phải tìm hiểu những đặc tính trước, thí dụ, loại dụng cụ nào, mua ở đâu, giảm giá, có nguồn tài trợ hoàn ngân hay không v.v..., luôn luôn giữ biên nhận để phòng khi cần đến sau này.	6. KHÔNG NÊN đi mua trang bị ngay mà không tìm ra những giải đáp cho những câu hỏi quan trọng này.
7. Nếu bạn có vấn đề nào trong công việc hoặc vấn đề xã hội, hãy phối kiểm với người cố vấn ngay lập tức; người cố vấn của bạn sẽ gọi cho bạn trong tuần lễ đầu tiên sau khi bạn nhận việc để biết tình hình.	7. KHÔNG NÊN ở nhà hay bỏ việc mà không nói với cấp chỉ huy và người phụ trách tìm việc của bạn trước; nhiều vấn đề có thể giải quyết mà không cần đến giải pháp quyết liệt.

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EMPLOYEE RIGHTS

Conditions of employment in the United States are spelled out in various laws and regulations. What follows here is a guide to the most important of these laws.

If you encounter problems on the job, there is a place to call and receive good advice on how to handle the problem.

LEAGUE FOR SOUTHEAST ASIAN LABOR ADVOCACY

San Jose, California

Jim Potterton

Labor Studies Program

San Jose City College

(408) 298-2181 X3904

OR

Ngoc The Phan

(408) 985-7030

QUYỀN LỢI NGƯỜI LÀM CÔNG

Điều kiện làm việc tại Hoa-kỳ đã được nói rõ trong nhiều đạo luật và qui chế. Sau đây là một chỉ dẫn về những luật lệ quan trọng nhất.

Nếu gặp khó khăn trong khi làm việc, có một nơi để bạn gọi đến và có được sự cố-vấn thích hợp để giải quyết vấn-đề.

HỘI BẢO VỆ LAO ĐỘNG ĐÔNG NAM Á
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Wages

Every employer must pay every employee, man or woman, not less than $3.35 per hour. This is by law. There are a few exceptions; for some minors under 18 and learners, over 18, the rate of pay for the first 160 hours on the job is $2.85 per hour.

Hours of Work

Most workers work eight hours a day, five days a week and must be paid 1½ times their regular rate of pay for work over 40 hours in a workweek and over 8 hours in a workday: They must be paid two times the regular rate for more than 12 hours of work in a day.

Employees who work seven straight days in a workweek must be paid time and one half (1½) for the first 8 hours on the seventh day of work and double time after that.

Meal Periods

Employees generally must be given a half hour meal break, free of duty, for which the employer need not pay. If the employee's work is the kind that does not permit a duty-free half hour, the employee can agree in writing to a shorter period, for which the employee must be paid.

Rest Periods

Every employee must be allowed to take a rest period of at least 10 minutes (paid time) for every four hours worked (and a third break if the employee works over 10 hours). The employee should be allowed to leave the work station but need not be allowed to leave the premises.

Workers Compensation

Every employer is required to provide protection to employees who are hurt on the job or become ill as a result of their job.

In case of job-related injury or illness, workers should promptly report to the employer the fact that they have suffered a job-related injury or illness.

The employer is responsible for the necessary medical care and for payment of temporary disability benefits at two-thirds of lost wages (up to a maximum of $119.00 a week). The employer is also responsible for long term benefits for permanent disability and vocational rehabilitation if needed.

Lương bổng

Theo luật, chủ nhân phải trả cho người làm công, đàn ông hay đàn bà, không dưới 3.35 mỹ kim một giờ. Có một ít ngoại lệ: đối với một số vị thành niên và người nọc việc trên 18 tuổi, giá biểu lương cho 160 giờ đầu tiên của công việc là 2.85 mỹ kim mỗi giờ.

Giờ làm việc

Phần lớn công nhân làm việc tám giờ một ngày, năm ngày một tuần và phải được trả 1½ lần giá biểu lương bình thường khi làm việc trên 40 giờ trong một tuần làm việc và trên 8 giờ trong một ngày làm việc. Họ phải được trả hai lần giá biểu lương bình thường nếu làm việc quá 12 giờ một ngày.

Những công nhân làm việc bảy ngày liên tiếp phải được trả 1½ lần lương bình thường cho 8 giờ đầu tiên của ngày làm việc thứ bảy và gấp đôi sau đó.

Giờ ăn

Thông thường, người làm công phải được nghỉ nửa giờ ăn, không phải làm việc và chủ nhân không phải trả lươngcho nửa giờ này. Nếu công việc của nhân viên là loại công việc không cho phép nghỉ nửa giờ, nhân viên có thể đồng ý, bằng giấy tờ, nghỉ ít hơn và được trả lương.

Giờ nghỉ

Mọi nhân viên phải được phép nghỉ ít nhất 10 phút (được trả lương) cho mỗi 4 giờ làm việc (và một lần nghỉ thứ ba nếu nhân viên làm việc trên 10 giờ). Nhân viên phải được phép rời nơi làm việc nhưng không nhất thiết phải được phép rời cơ sở làm việc.

Bồi thường Lao Động

Chủ nhân buộc phải cung cấp sự bảo vệ cho các nhân viên bị thương trong khi làm việc hay bị đau ốm do kết quả của công việc.

Trong trường hợp bị thương hoặc đau ốm có liên quan đến công việc, nhân viên phải báo cáo ngay với chủ nhân về sự kiện này.

Chủ nhân chịu trách nhiệm về những săn sóc y tế cần thiết và trả tiền tàn phế làm thời bằng hai phần ba số lương nhân viên bị mất (cho đến tối đa là 119 mỹ-kim mỗi tuần). Chủ nhân cũng chịu trách nhiệm về phụ cấp tàn phế vĩnh viễn và phục hồi nghề nghiệp nếu cần.

Health and Safety

Employees are entitled to safe and healthful working conditions. The California Occupational Safety and Health Program (CAL/OSHA) is in charge of enforcing the occupational safety and health standards protecting employees' health and safety in the workplace.

Employees or their representatives have the right to file a complaint requesting an inspection if they believe unsafe or unhealthful conditions exist at their workplace.

An employee may not be discharged or discriminated against in any way for filing complaints concerning unsafe working conditions.

Electronics Workers Safety and Health

Much is not known about the effects of exposure to the various substances used in the semiconductor industry. Employees' complaints of headaches, eye strain, nausea may be symptoms of exposure to unsafe or unhealthful conditions on the job.

Information about health and safety problems encountered by electronics workers can be obtained by calling the confidential PHASE hotline (408) 998-4050.

Paychecks at Termination of Employment

Quitting: Workers who quit a job are entitled to their paychecks within 72 hours of quitting. If a previous notice of 72 hours is given to an employer, an employee is entitled to his or her paycheck at the time of quitting.

Firing: Workers fired from their job are entitled to their final paychecks at the time of discharge.

Unemployment Insurance

Most full-time jobs in business and industry are covered by unemployment insurance benefits. If you are laid off or terminated, you may be eligible to receive weekly unemployment payments for a certain number of weeks while looking for another job. Eligibility depends on whether the job you were doing is covered, how long you have worked, and the conditions of termination. The amount is related to the amount you were earning. State Employment Development Department (EDD) offices administer unemployment insurance.

Labor Unions

Many employers have contracts with labor unions covering wages, hours and working conditions of some or all employees (different kinds of workers are often represented by different unions). You may be required to join a union to be hired for a certain job. As a member of a union, you will take part in electing union officers and can call on the union to negotiate for you if you have differences with your employer. Both employers and workers must abide by the terms of the union contract.

Sức khỏe và sự An toàn

Nhân viên phải được hưởng những điều kiện an toàn và vệ sinh. Chương trình An toàn và Sức khỏe Nghề nghiệp tại Tiểu bang California (CAL/OSHA) phụ trách việc buộc thi hành các tiêu chuẩn an toàn và vệ sinh nhằm bảo vệ sức khỏe và sự an ninh của nhân viên tại nơi làm việc.

Nhân viên hoặc đại diện của họ có quyền nộp đơn khiếu nại yêu cầu mở cuộc thanh tra nếu họ cho rằng những điều kiện thiếu an toàn hoặc có hại cho sức khỏe hiện hữu tại nơi làm việc của họ.

Nhân viên không thể bị sa thải hay kỳ thị dưới bất cứ hình thức nào vì lý do đã nộp đơn khiếu nại về điều kiện làm việc không an toàn.

Sức khỏe và sự An toàn cho công nhân Điện tử

Người ta không biết rõ về những hậu quả do sự tiếp xúc với các chất liệu khác nhau được sử dụng trong kỹ nghệ bán dẫn. Nhân viên than phiền rằng họ bị đau đầu, mỏi mắt, buồn nôn; đó có thể là triệu chứng của sự tiếp xúc với những điều kiện làm việc không an toàn và có hại cho sức khỏe.

Muốn biết tin tức về những vấn đề sức khỏe và an toàn liên quan đến công nhân điện tử, hãy gọi điện thoại đến PHASE, số (408) 998-4050

Lương khi nghỉ việc

Thôi việc: Những công nhân thôi việc có quyền nhận được lương trong vòng 72 giờ sau khi thôi việc. Nếu sự thôi việc đã được thông báo cho chủ nhân 72 giờ trước đó, nhân viên có quyền nhận lương ngay lúc thôi việc.

Sa thải: Công nhân bị sa thải khỏi công việc được lãnh số lương cuối cùng ngay vào lúc bị đuổi.

Bảo hiểm thất nghiệp

Phần lớn các công việc toàn thời gian trong doanh nghiệp hay kỹ nghệ đều được bảo đảm bởi các quyền lợi bảo hiểm thất nghiệp. Nếu bạn bị cho nghỉ việc hay chấm dứt sự thu dụng, bạn có thể đủ điều kiện để nhận lương thất nghiệp hàng tuần trong một số tuần lễ nào đó trong khi tìm việc khác. Điều kiện để được nhận lương thất nghiệp dựa trên: công việc của bạn đã làm có được bảo đảm bởi quyền lợi bảo hiểm thất nghiệp hay không; bạn đã làm việc bao lâu và tình trạng chấm dứt công việc như thế nào. Số lương thất nghiệp liên quan đến số tiền mà bạn đã lãnh trong quá khứ. Cơ Quan Phát Triển Nhân Dụng Tiểu Bang (EDD) phụ trách về vấn đề bảo hiểm thất nghiệp.

Nghiệp Đoàn Lao Động

Nhiều chủ nhân có kết ước với Nghiệp Đoàn Lao Động về vấn đề lương bổng , giờ làm việc, điều kiện làm việc của một số hoặc tất cả nhân viên (các loại công nhân khác nhau thường được đại diện bởi các Nghiệp Đoàn khác nhau). Bạn có thể bị đòi hỏi phải tham gia Nghiệp Đoàn để được thuê vào một công việc nào đó. Là đoàn viên Nghiệp Đoàn, bạn sẽ tham dự vào việc bầu cử các giới chức Nghiệp Đoàn và có thể yêu cầu Nghiệp Đoàn thương thảo hộ bạn nếu bạn gặp khó khăn với chủ nhân. Chủ nhân và công nhân đều phải tôn trọng những điều khoản trong khế ước nghiệp đoàn.

Your Rights to Form a Union

Under the National Labor Relations Act, employees have the right to form, join, or assist labor organizations; to bargain collectively through representatives of their own choosing; to act together for the purposes of collective bargaining or other mutual aid or protection or to refrain from any of the activities.

It is against the law for an employer to threaten, fire or otherwise discriminate against an employee for the purposes of discouraging union activity. It is also against the law to promise or grant pay increases, promotions or other benefits in order to keep a person from voting for a union.

Certification

Many professions require licenses or certification based on education and experience, such as doctors, lawyers, teachers, nurses. Because laws differ, you should check with a state agency or local professional association to find out the requirements for your profession.

Social Security

Every working American has a Social Security number and pays part of his or her pay into a federal pension fund for retired workers. Employers will deduct this payment from your paycheck. You become eligible for Social Security payments on retirement at the age of 65 for men and 62 for women. The amount depends upon how long you have worked and how much you have earned. There is a Social Security office in nearly every community where you can learn the details of this national program.

Income Taxes

Your employer will also deduct federal income taxes and perhaps state income taxes from your paycheck. The amount deducted will depend upon how much you earn and how many people are dependent upon you for support. Every family fills out an income tax return each year between January 1 and April 15. Sometimes some of the taxes you have paid in are returned. And sometimes you have to pay more, depending on your particular financial situation (earnings, losses, expenses, investments, etc.). It is important to keep records of all earnings and expenses and to get help filling out your return. You can get help from the local office of the United States Internal Revenue Service. Experts there will advise you how to pay the least taxes and charge no fee for the service. There are also many private companies and accountants who specialize in providing income tax assistance. Look in your telephone directory to find these people.

Fringe Benefits

Your employer or labor union may have retirement plans, group health insurance, life insurance, payroll savings, or profit-sharing plans which can be of considerable benefit in addition to wages. Participation in such plans is usually optional. Ask that they be explained to you.

Quyền lập Nghiệp Đoàn

Chiếu luật Tương Quan Lao Động Quốc Gia, nhân viên có quyền thành lập, gia nhập hoặc giúp đỡ những tổ chức lao động; thương thảo cộng đồng qua các đại diện do họ chọn; cùng hoạt động để đạt được các mục đích của sự thương thảo cộng đồng, sự tương trợ, sự bảo vệ hoặc để tự chế trong hành động.

Theo luật, chủ nhân không có quyền dọa nạt, đuổi hoặc kỳ thị nhân viên với mục đích làm thối nản các hoạt động nghiệp đoàn. Chủ nhân cũng không được phép hứa hẹn hoặc cho tăng lương, lên chức hay các quyền lợi khác để ngăn cản nhân viên bầu phiếu cho nghiệp đoàn.

Giấy phép hành nghề

Nhiều nghề nghiệp đòi hỏi giấy phép hoặc chứng nhận dựa trên học vấn và kinh nghiệm như là y-sĩ, luật sư, thầy giáo, y-tá. Bởi lẽ luật lệ khác biệt, bạn phải hỏi ở cơ quan liên bang hoặc hiệp hội nghề nghiệp tại địa phương để tìm biết những đòi hỏi dành cho nghề nghiệp của bạn.

An-sinh Xã-hội

Mỗi người làm việc ở Hoa Kỳ đều có một số An-Sinh Xã-Hội và đóng một phần lương của họ vào quỹ hưu bổng liên bang dành cho những công nhân về hưu. Chủ nhân sẽ khấu trừ khoản tiền này từ lương các bạn. Bạn sẽ đủ điều kiện lãnh tiền An-Sinh Xã-Hội khi bạn về hưu vào năm 65 tuổi, nếu là đàn ông; và 62 tuổi nếu là đàn bà. Số tiền lãnh được tùy thuộc vào yếu tố bạn đã làm việc trong bao lâu và số lương bạn đã lãnh. Gần như trong mỗi cộng đồng đều có văn phòng An-Sinh Xã-Hội, tại đó bạn có thể tìm biết chi tiết về chương trình này.

Thuế lợi tức

Chủ nhân sẽ khấu trừ thuế lợi tức liên bang và, có thể, cả thuế lợi tức tiểu bang trên ngân phiếu lương của bạn. Số lương khấu trừ tùy thuộc số tiền bạn kiếm được và số người phụ thuộc mà bạn phải cấp dưỡng. Mọi gia đình phải điền mẫu khai thuế mỗi năm trong khoảng thời gian từ ngày 1 tháng Giêng đến ngày 15 tháng Tư. Có khi một số tiền thuế bạn đã đóng được hoàn lại. Cũng có khi bạn phải đóng thêm, dựa trên tình trạng tài chánh cá biệt của bạn (tiền làm được, lỗ lã, chi phí, đầu tư, v.v...). Điều quan trọng là bạn phải giữ hồ sơ về mọi khoản lương bổng, chi tiêu và nhờ sự giúp đỡ trong việc điền mẫu khai thuế. Bạn có thể nhờ văn phòng địa phương của Sở Thuế Hoa-Kỳ giúp bạn trong vấn đề này. Những chuyên viên ở đó sẽ chỉ dẫn bạn làm thế nào để trả thuế ít nhất và không đòi hỏi lệ phí. Có nhiều công ty tư và kế toán viên chuyên việc cung cấp những dịch vụ trợ giúp về thuế lợi tức. Hãy xem trong niên giám điện thoại để tìm những người này.

Quyền lợi phụ

Chủ nhân của bạn hay nghiệp đoàn lao động có thể có chương trình hưu bổng, bảo hiểm sức khỏe tập thể, bảo hiểm nhân thọ, tiết kiệm lương bổng, chia tiền lời là những quyền lợi đang kể ngoài tiền lương. Có tham dự vào những chương trình đó hay không thường là tùy bạn. Hãy yêu cầu họ giải thích cho bạn rõ.

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Employment Discrimination

Under the law employers are forbidden from discriminating against employees or applicants for employment because of race, color, ancestry, national origin, religious creed, sex, physical handicap, medical condition, age or marital status. Employers cannot discriminate against any job applicant or worker in hiring, promotion, assignment or discharge. On-the-job segregation is also prohibited.

Employees who feel they have been discriminated against can file a complaint and may not be discharged or discriminated against in any way for filing such a complaint.

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Few new arrivals to the United States will be able to pick up their careers immediately. Even professionals and skilled workers will find different practices and requirements in their occupation in the U.S. as compared with Vietnam. Most skilled trades (carpenter, machinist, plumber, electrician, etc.) take a limited number of apprentices into programs which include both instruction and work under the direction of experienced craftspersons. In offices and factories there are many routine jobs which can be performed successfully with little training. All such jobs give you the opportunity of seeing how things are done in the United States and determining how you can make the most of your skills. Few jobs are complete dead ends. Even washing dishes in a restaurant can lead to becoming a manager if that is your goal.

Once you have mastered a beginning job, let your employer know that you would like to prepare yourself for more skilled, more responsible, and better paid work. He or she may explain the opportunities available to you and how you can take advantage of them. However, it may be necessary to find the opportunity you want with another employer.

Kỳ thị nhân dụng

Luật cấm chỉ chủ nhân trong việc kỳ thị nhân viên hay người xin việc vì lý do chủng tộc, mầu da, nguồn gốc, quốc tịch, tín ngưỡng, giống phái, tàn tật thể xác, tình trạng sức khỏe, tuổi tác hoặc tình trạng hôn nhân. Chủ nhân không thể kỳ thị người xin việc hay công nhân trong việc thuê mướn, thăng thưởng, giao việc hoặc sa thải. Sự phân cách công việc, việc làm cũng bị cấm chỉ. Những nhân viên cảm thấy bị kỳ thị có thể nộp đơn khiếu nại và có thể không bị sa thải hay kỳ thị dưới bất cứ hình thức nào vì việc đã nộp đơn khiếu nại này.

Chỉ một số ít người mới đến Hoa Kỳ sẽ có thể có nghề nghiệp ngay. Ngay cả những nhà chuyên môn và những công nhân có kỹ năng cũng sẽ thấy rằng sự hành nghề và điều kiện đòi hỏi về nghề nghiệp tại Hoa Kỳ khác biệt với Việt-Nam. Phần lớn các nghề có kỹ năng (thợ mộc, thợ tiện, thợ ống, thợ điện, v.v...) chỉ lấy một số người học việc giới hạn vào những chương trình gồm cả sự giảng dạy và sự làm việc dưới sự hướng dẫn bởi thợ chuyên nghiệp có kinh nghiệm. Trong các văn phòng và xưởng sản xuất có nhiều công việc thường ngày có thể làm được mà không cần huấn luyện nhiều. Tất cả những công việc như vậy sẽ cho bạn cơ hội để thấy được thực trạng ở Hoa-Kỳ và quyết định xem làm cách nào bạn có thể xử dụng tối đa các kỹ năng của bạn. Chỉ có một số ít công việc hoàn toàn không có tương lai. Ngay cả làm việc rửa bát trong một tiệm ăn cũng có thể dẫn đến việc trở thành quản lý nếu bạn muốn như vậy.

Khi bạn đã thành thạo trong công việc đầu tiên, hãy cho chủ nhân biết là bạn muốn tự chuẩn bị cho một công việc khác đòi hỏi nhiều kỹ năng hơn, trách nhiệm nhiều hơn và được trả lương cao hơn. Ông ta hay bà ta sẽ nói về những cơ hội dành cho bạn và cách thức theo đó, bạn có thể lợi dụng các cơ hội ấy. Tuy nhiên, cũng có thể tìm kiếm cơ hội bạn muốn với một chủ nhân khác.

VI. COOPERATIVE WORK EXPERIENCE EDUCATION

Some of your Vietnamese clients may be interested in enrolling in Cooperative Work Experience Education. This educational program, available at most community colleges, can be a valuable way of expanding your client's career awareness at the same time that they are gaining skills and earning academic credit. In order to assist you in meeting the specific needs of your Vietnamese clients in regard to the co-op program, we have included in this section "Tips For Meeting the Specific Needs of Vietnamese." (Display VI-1) We encourage you to also add your own ideas in order to adapt your local co-op program to the needs of your Vietnamese students.

Your Vietnamese students will probably have many questions about cooperative education, so this section is designed primarily for them. Common questions asked about cooperative education by Vietnamese students include:

1. What is cooperative/work experience education?
2. Why should I enroll in a co-op program? What are some positive outcomes in terms of my employment future?
3. What are the different types of programs?
4. How much credit will I receive? Are these credits transferable to four-year schools?
5. Am I eligible for the program?

Included in this section are student materials designed to answer these questions.

If you are already familiar with cooperative/work experience education programs, this section will be a review for you. No doubt you are already working with the cooperative education coordinator in your community college to include more Vietnamese students. Your role as a guidance helper will be to help your clients decide if this program is appropriate for them. What are its advantages and disadvantages? How can they get information to make their decision? If they decide to enroll, your role will be to work with the cooperative education coordinator to provide guidance as needed. Some of the bilingual materials included in the Job Search Skills section of this Manual should be useful.

On the other hand, if cooperative/work experience education is new to you, you will probably find it useful to study these student materials prior to recommending the program to your Vietnamese clients. You should also interview the coordinator of the program.

In addition to the materials provided here, the State Department of Education and the California Association of Work Experience Educators (CAWEE) have developed materials to assist you in both the counseling and instructional portions of Cooperative/Work Experience Education Program. (See Resource Section). The Instructional Guide to Work Experience Education is an extremely useful resource for you to review. The lessons and systems included in this curriculum guide cross-reference the attitudes, habits, and skills necessary for success in the world of work. How to get a job, keep a job, leave a job, economic awareness, and career development are all included in the guide.

DISPLAY VI-1

COOPERATIVE WORK EXPERIENCE EDUCATION

"TIPS FOR MEETING THE SPECIFIC NEEDS OF VIETNAMESE"

Student Needs	Suggestions
Language difficulty	Translate your co-op information brochures, enrollment forms, and student materials into Vietnamese
Understanding the co-op program	Give student "General Information - Student Materials" included in this chapter. Translate your co-op information sheets into Vietnamese. Have a vietnamese student who is enrolled in the program provide information to others.
Understanding enrollment	Provide group orientation programs for Vietnamese--speak slowly and allow time for questions. Give them the "Am I Eligible?" and "Cautions/Questions to Ask Yourself" checklist included in this chapter to assist them in knowing what questions to ask. Have a bilingual aide present to assist you in the enrollment procedure.
Understanding the impact working part-time has on their financial aid	Consult the "Student Consumer Guide to Five Federal Financial Aid Programs 1981-82" available from U.S. Department of Education. Also check with your local financial aid officer.
Finding suitable employment	Check with local EDD office to obtain a list of employers who hire non-English speaking persons, or who are known to hire Vietnamese and other minority students. Consult "Job Development Techniques For Counselors" included in the Appendix.
Citizenship requirements of employers	Check with EDD to obtain a list of those employers who have citizenship requirement (e.g., those working on government contracts requiring special clearance.)

COOPERATIVE WORK EXPERIENCE

GENERAL INFORMATION - STUDENT

What is Cooperative Work Experience Education?

Cooperative Work Experience Education is a program which gives you the opportunity to apply classroom theory to on-the-job experiences. Through this program, you are in the unique position of being able to apply the resources of your job supervisor, a faculty member, and yourself to furthering yourself both on the job and in your educational/occupational program.

The key to your success in Cooperative Work Experience Education is YOU! You are the person responsible for the experience which you will gain through your participation in Cooperative Education. It is your responsibility to obtain agreement of your faculty coordinator and your job supervisor and establish "learning" objectives which can be measured by the end of your quarter (or semester) in Cooperative Education.

THE LEARNING OBJECTIVES ARE THE HEART OF THE PROGRAM. It's through these objectives that the determination of credit and your grade in the program are based. A great deal of time should be taken to assure that your faculty coordinator, your job supervisor, and you agree that the learning objectives established by you will be beneficial to all three of you. You will find your participation in Cooperative Work Experience Education to be a very practical way of learning--one which will insure immediate application of classroom principles to your job.

Why Should I Enroll in Cooperative/Work Experience Education?

As in Vietnam, in America it is important for you to understand that the basis of the work system is selling your individual work attitudes, knowledge, and skills in exchange for various rewards.

Cooperative Work Experience Education provides you instruction and guidance which will help you successfully progress in your career development. Your co-op coordinator/teacher will work with you and your job supervisor to identify and set work goals, which, if you reach them, will help you obtain a raise and/or possible promotions. This program not only will help at your present occupation but can help in all occupations you might attempt in your future life.

CHƯƠNG TRÌNH PHỐI HỢP THỰC TẬP

TIN TỨC TỔNG QUÁT - SINH VIÊN

Giáo Dục Phối Hợp Thực Tập Là Gì ?

Giáo Dục Phối Hợp Thực Tập là một chương trình cho bạn có cơ hội áp dụng những lý thuyết trong lớp học vào sự thực tập làm việc. Qua chương trình này, bạn được ở vào một vị thế độc đáo có thể ứng dụng khả năng của người điều khiển thực tập, một phần tử của đại học, và của chính bạn để đưa bạn tiến xa hơn trong công việc làm và trong chương trình giáo dục/ hướng nghiệp của bạn.

Chìa khóa của sự thành công trong chương trình Giáo Dục Phối Hợp Thực Tập chính là BẠN ! Bạn là người có trách nhiệm về kinh nghiệm mà bạn sẽ đạt được qua sự tham dự của bạn trong chương trình Giáo Dục Phối Hợp. Trách nhiệm của bạn là tạo được sự đồng ý giữa người phối trí viên nhà trường, với người điều khiển thực tập và đặt ra những chỉ tiêu "học tập" có thể đo lường được vào cuối tam cá nguyệt hay lục cá nguyệt.

NHỮNG CHỈ TIÊU HỌC TẬP LÀ TÂM ĐIỂM CỦA CHƯƠNG TRÌNH. Sự quyết định về tín chỉ và điểm số của bạn trong chương trình dựa trên những chỉ tiêu này. Cần dùng nhiều thời gian để chắc chắn rằng người phối trí viên nhà trường, người điều khiển thực tập và bạn cũng đồng ý với nhau rằng những chỉ tiêu học tập do bạn lập nên sẽ có ích cho cả ba người. Bạn sẽ thấy rằng sự tham dự vào Giáo Dục Phối Hợp Thực Tập là một phương cách rất thực tiễn- một phương cách sẽ đảm bảo cho sự ứng dụng cấp thời những nguyên tắc trong lớp học vào công việc của bạn.

Tại Sao Tôi Phải Theo Học Chương Trình Giáo Dục Phối Hợp Thực Tập ?

Tại Hoa Kỳ, cũng như tại Việt-Nam, điều quan trọng là bạn phải hiểu rằng căn bản của hệ thống làm việc là sự bán ra những thái độ làm việc, kiến thức và kỹ năng để thu về các thù khoản.

Giáo dục Phối Hợp Thực Tập cung cấp cho bạn sự chỉ dạy và hướng dẫn, giúp bạn tiến lên một cách thành công trong việc khai triển nghề nghiệp. Người phối trí viên vừa là thầy giáo của bạn sẽ làm việc với bạn và người điều khiển thực tập để nhận định và đặt ra những mục tiêu làm việc mà, nếu đạt được, sẽ giúp bạn được tăng lương hay lên chức. Chương trình này không những giúp bạn trong nghề nghiệp hiện tại mà còn giúp bạn trong tất cả các nghề nghiệp mà bạn có thể dự định làm trong tương lai.

More specifically, through the cooperative education program, you will use your on-the-job work activities to gain skills in how to get a job, keep a job, and leave a job. You will become a more skillful consumer. You will learn how to develop positive job attitudes, work habits, and skills which will contribute to your career success.

Students who have completed one or more semesters/quarters of Cooperative Work Experience have made some of the following statements:

> 'I improved my overall work performance.'
> 'I was able to assume more responsibility'
> 'Relations with my employer improved.'
> '...a feeling of accomplishment resulted with Co-op.'
> '...feeling more valuable to my employer.'
> '...helped me honestly look at myself and what I want.'
> 'I'm getting along better with my co-workers.'
> '...helped improve communications.'

Other students have mentined that the Cooperative Work Experience Program helped them get promoted, receive a pay increase, gain more job knowledge, develop greater self-confidence, and develop meaningful occupational/career objectives.

What Are The Different Types of Cooperative/Work Experience Education Programs?

Cooperative Work Experience Education consists of two types:

1. General Work Experience Education: supervised employment which is intended to assist students in acquiring desirable work habits, attitudes, and career awareness. The work experience need not be related to the students' educational goals.

2. Occupational Work Experience Education: supervised employment extending classroom-based occupational learning at an on-the-job learning station. Work experience must be related to the students' educational or occupational goals.

Một cách rõ ràng hơn, qua chương trình giáo dục phối hợp, bạn sẽ dùng những hoạt động thực tập để thu đạt kỹ năng trong vấn đề làm thế nào để xin được việc, giữ được việc hoặc rời bỏ công việc. Bạn sẽ trở thành người tiêu thụ giàu khả năng. Bạn sẽ học được cách khai triển những thái độ làm việc tích cực, thói quen làm việc và những kỹ năng sẽ đóng góp vào sự thành công về nghề nghiệp của bạn.

Những sinh viên đã hoàn tất một hay nhiều tam cá ng uyệt/ lục cá nguyệt của chương trình Phối Hợp Thực Tập đã đưa ra những phát biểu sau đây:

> ' Tôi đã hoàn thiện toàn bộ sự làm việc'
> ' Tôi có khả năng đảm nhận nhiều trách vụ hơn '
> ' Liên hệ với chủ nhân của tôi được cải thiện '
> '..... một cảm giác hoàn bị tạo nên bởi chương trình phối hợp'
> '..... cảm thấy có giá trị hơn đối với chủ nhân'
> '..... giúp tôi có một cái nhìn thành thực về tôi và những điều tôi muốn '
>
> ' Tôi trở nên hòa hợp hơn với đồng nghiệp '
> ' .....giúp cải thiện sự thông đạt '

Các sinh viên khác đã nói rằng Chương trình Phối Hợp Thực Tập giúp họ được lên chức, tăng lương, tăng kiến thức làm việc, khai triển sự tự tin và khai triển được những chỉ tiêu nghề nghiệp có ý nghĩa.

Có Những Loại Giáo Dục Phối Hợp Thực Tập Nào ?

Giáo Dục Phối Hợp Thực Tập gồm hai loại:

1. Giáo dục Thực Tập Tổng Quát: nhằm giúp sinh viên đạt được những tập quán làm việc tốt, thái độ và ý thức nghề nghiệp. Sự thực tập không cần phải liên quan đến mục tiêu giáo dục của sinh viên.

2. Giáo Dục Thực Tập Nghề Nghiệp: nhằm mở rộng sự học tập nghề nghiệp dựa trên sự giảng dạy ở lớp học đến sự thực tập công việc tại chỗ. Sự thực tập phải liên quan đến mục tiêu học tập hoặc huấn nghệ của sinh viên.

Participation may be under either of the following formats:

1. Parallel Plan. A form of Cooperative Work Experience Education designed to offer students the opportunity to attend college classes and earn college credit for concurrent learning on the job. Students work part-time or full time and also go to college.

2. Alternate Plan. A form of Cooperative Work Experience Education designed to offer students opportunities alternately to attend college and work. Students work full time one quarter or semester, go to college full time the next quarter or semester, work the next, and so on.

How Much College Credit Will I Receive?

According to state educational laws, students may earn up to a total of 16 semester credit hours or 24 quarter credit hours, subject to the following limitations:

a) General Work Experience Education.

   1. Parallel Plan. A maximum of three credit hours per semester (or five credit hours per quarter) may be earned up to a total of six semester credit hours (or nine quarter credit hours).

   2. Alternate Plan. A maximum of six semester credit hours (or nine quarter credit hours) may be earned.

b) Occupational Work Experience Education.

   1. Parallel Plan. A maximum of four credit hours per semester (or six credit hours per quarter) may be earned up to a total of 16 semester hours (or 24 quarter credit hours).

   2. Alternate Plan. A maximum of eight credit hours may be earned during one enrollment period up to a total of 16 semester hours (or 24 quarter credit hours).

Sự tham dự có thể dựa theo các hình thức sau đây:

1. *Chương trình song song*: Một hình thức của Giáo Dục Phối Hợp Thực Tập được hoạch định để tạo cho sinh viên cơ hội theo học các lớp đại học và có được tín chỉ cùng lúc với sự học việc. Sinh viên làm việc bán thời gian hoặc toàn thời gian và đồng thời theo học đại học.

2. *Chương trình luân phiên*: Một hình thức của Giáo Dục Phối Hợp Thực Tập được hoạch định để tạo cho sinh viên những cơ hội luân phiên theo học đại học và làm việc. Sinh viên làm việc toàn thời gian một tam cá nguyệt hay lục cá nguyệt, theo học đại học toàn thời gian trong tam hay lục cá nguyệt kế đó, rồi lại làm việc và cứ tiếp tục như vậy.

Tôi Sẽ Nhân Được Bao Nhiêu Tín Chỉ Đại Học ?

Theo luật giáo dục tiểu bang, sinh viên có thể đạt được tối đa 16 giờ tín chỉ lục cá nguyệt hay 24 giờ tín chỉ tam cá nguyệt, tùy thuộc vào các giới hạn sau đây:

a/ Giáo Dục Thực Tập Tổng Quát.

1. *Chương trình song song*: Có thể đạt tối đa ba giờ tín chỉ lục cá nguyệt (hoặc năm giờ tín chỉ tam cá nguyệt) cho đến tổng số sáu giờ tín chỉ lục cá nguyệt (hoặc chín giờ tín chỉ tam cá nguyệt).

2. *Chương trình luân phiên*: Có thể đạt được tối đa sáu giờ tín chỉ lục cá nguyệt (hoặc chín giờ tín chỉ tam cá nguyệt).

b/ Giáo Dục Thực Tập Nghề Nghiệp:

1. *Chương trình song song*: Có thể đạt tối đa bốn giờ tín chỉ lục cá nguyệt (hay sáu giờ tín chỉ tam cá nguyệt) cho đến tổng số 16 giờ tín chỉ lục cá nguyệt (hoặc 24 giờ tín chỉ tam cá nguyệt).

2. *Chương trình luân phiên*: Có thể đạt tối đa tám giờ tín chỉ trong một thời gian theo học cho đến tổng số 16 giờ lục cá nguyệt (hoặc 24 giờ tín chỉ tam cá nguyệt).

Work Experience Credit.

a) One student contact hour is counted for each unit of work experience credit in which a student is enrolled during any census period. In no case shall duplicate student contact hours be counted for any classroom instruction and Cooperative Work Experience Education. The maximum contact hours counted for a student shall not exceed the maximum number of Cooperative Work Experience Education Units for which the student may be granted credit.

b) The quality of the learning experience and the identified on-the-job learning objectives shall be sufficient to support the units to be awarded.

Are the Units of Credit I Receive Transferable to a Four-Year Institution?

California State University System

The units of credit you receive in a community college Cooperative Work Experience Education program are transferable to a California state college/university if you have taken the cooperative education units as part of your Associate of Arts (A.A.) program. In other words, the units count if they were part of your elective choices for your A.A. degree. If you transfer to a state college before you receive your A.A. degree, they may accept 24 quarter/16 semester units of credit. (NOTE: It is always best to check with your cooperative education advisor to make sure you will be able to tranfer your units of credit to a state college or university.)

University of California System

The University of California (U.C.) system will accept 9 quarter/6 semester units of credit from the Occupational Education Program only. (NOTE: You should have your cooperative education advisor check ahead of time with the individual college you plan to transfer to in order to find out about its specific school requirements, because each one is different.)

Private Colleges

Some of the private colleges will accept Cooperative Work Experience Education units of credit. However, some will not. Again, check with the cooperative education office at your community college to find out about the specific requirements of the private college you plan to transfer to.

Tín chỉ thực tập

a/ Một giờ tiếp xúc của sinh viên được tính cho mỗi đơn vị của tín chỉ thực tập trong đó sinh viên theo học trong bất kỳ một thời gian được kiểm soát nào. Sẽ không có trường hợp trùng dụng trong sự tính số giờ tiếp xúc của sinh viên giữa sự giảng dạy ở lớp và sự phối hợp thực tập. Số giờ tiếp xúc tối đa được tính cho mỗi sinh viên sẽ không vượt quá số tín chỉ tối đa của giáo dục phối hợp thực tập mà người sinh viên có thể được cấp.

b/ Phẩm chất của sự học tập và những chỉ tiêu 'học tập trong công việc' được minh định sẽ đủ để đảm bảo giá trị cho những tín chỉ được ban cấp.

Những đơn vị tín chỉ mà tôi nhấn được có thể chuyển tiếp đến một định chế giáo dục bốn năm hay không ?

Hệ thống đại học tiểu bang California:

Những đơn vị bạn nhận được trong chương trình giáo dục phối hợp thực tập ở một đại học cộng đồng có thể chuyển tiếp đến một đại học tiểu bang nếu bạn đã lấy những đơn vị giáo dục phối hợp như một phần của chương trình Associate of Arts (A.A) của bạn. Nói cách khác, những tín chỉ sẽ được tính nếu chúng là một phần trong những môn lựa chọn nhiệm ý cho cấp bằng A.A của bạn. Nếu bạn chuyển tiếp đến một đại học tiểu bang trước khi nhận được bằng A.A, người ta sẽ nhận 24 đơn vị tín chỉ tam cá nguyệt hay 16 đơn vị lục cá nguyệt. (GHI CHÚ; Tốt nhất là nên hỏi người cố vấn giáo dục phối hợp để biết chắc rằng bạn có thể chuyển tiếp những đơn vị tín chỉ đến một đại học tiểu bang)

Hệ thống đại học California:

Hệ thống đại học California (U.C) chỉ nhận 9 đơn vị tín chỉ tam cá nguyệt hay 6 đơn vị tín chỉ lục cá nguyệt từ chương trình Giáo dục Huấn nghệ mà thôi. (GHI CHÚ: Bạn phải nhớ người cố vấn Phối hợp Giáo dục liên lạc trước với đại học mà bạn định chuyển đến để tìm biết về những đòi hỏi riêng của trường này, bởi lẽ mỗi trường đều khác nhau).

Những đại học tư:

Một số đại học tư sẽ nhận đơn vị tín chỉ giáo dục phối hợp thực tập. Tuy nhiên, một số trường sẽ không nhận. Nên liên lạc với văn phòng giáo dục phối hợp tại đại học cộng đồng của bạn để tìm biết những đòi hỏi đặc biệt của đại học tư mà bạn định chuyển đến.

COOPERATIVE WORK EXPERIENCE EDUCATION

STUDENT CHECKLIST

Am I Eligible?

Consult with the Cooperative Work Experience Education coordinator on your campus to determine your eligibility for one of the four cooperative education plans. Here is a suggsted checklist of questions that you can ask when meeting with the coordinator:

What co-op plan is appropriate for my situation?

- General
- Occupational
- Parallel
- Alternate

How many units of credit can I receive?

Is there a related counseling course requirement?

What are the deadline dates for activities I must complete?

Are there any additional assignments?

Do I need a work permit?

Do I need a Social Security card?

Do I need a green card?

What are the guidelines for the letter grade/credit-no credit system?

Are my units tranferable to a four-year college?

How will working part-time affect my financial aid?

The following are some general student requirements. Your community college will have specific requirements for you to fulfill:

1. You must have an approved job in order to be eligible for the program.
2. You must complete an application through the Cooperative Work Experience Education office.

GIÁO DỤC PHỐI HỢP THỰC TẬP

CÂU HỎI KIỂM SOÁT DÀNH CHO SINH VIÊN

Tôi có đủ điều kiện không ?

Hỏi ý kiến người phối trí viên giáo dục phối hợp thực tập ở đại học của bạn để xác định xem bạn có hội đủ điều kiện để tham gia vào một trong bốn chương trình giáo dục phối hợp hay không. Sau đây là danh sách đề nghị những câu hỏi mà bạn có thể đặt ra khi đến gặp người phối trí viên:

- Chương trình phối hợp có thích hợp với tình trạng của tôi không ?
  - Tổng quát
  - Song song
  - Huấn nghệ
  - Luân phiên
- Tôi có thể nhận được bao nhiêu đơn vị tín chỉ ?
- Có sự đòi hỏi nào về một khóa học liên hệ đến cố vấn không ?
- Những kỳ hạn cuối cùng dành cho những hoạt động mà tôi phải hoàn tất ?
- Có những trách vụ phụ thuộc nào khác không ?
- Tôi có cần phải có giấy phép làm việc không ?
- Tôi có cần phải có thẻ an sinh xã hội không ?
- Tôi có cần phải có thẻ xanh không ?
- Xin cho biết những hướng dẫn về phiếu điểm/ hệ thống tín chỉ-phi tín chỉ.
- Những đơn vị tín chỉ có thể chuyển tiếp đến đại học bốn năm không ?
- Sự làm việc bán thời gian có ảnh hưởng đến sự trợ cấp tài chánh của tôi như thế nào ?

Sau đây là vài đòi hỏi tổng quát dành cho sinh viên. Đại học cộng đồng của bạn sẽ có những đòi hỏi riêng mà bạn phải đáp ứng.

1. Bạn phải có một công việc được chấp thuận để hội đủ điều kiện tham dự chương trình.
2. Bạn phải hoàn tất việc nạp đơn xin qua văn phòng giáo dục phối hợp thực tập.

3. You will need to consult with your employer and seek their cooperation in enrolling in the program. This is called a "training agreement."

4. It will be your responsibility to arrange for a meeting of 1) the Cooperative Work Experience coordinator, 2) your employer, and 3) yourself in order to identify and set on-the-job learning objectives for the grading period.

5. You will have to hand in verified hours of work reports periodically to your coordinator or the cooperative education office.

6. You must make personal contact with your coop coordinator/instructor at specified intervals.

7. You will meet with your employer and cooperative education coordinator/instructor in order to evaluate the attainment of your on-the-job learning objectives.

Cautions/Questions to Ask Yourself

Do I have a job that I will continue with during the entire semester (quarter)?

Am I enrolled in the proper courses and for the proper number of units to allow me to be eligible for cooperative education?

Do I really need the units? Would English/math be more appropriate for me?

Does my job contribute to my vocational/career goals?

Will time allow me to successfully complete on-campus and on-site educational programs and allow me to maintain my personal/social life?

Am I willing to sacrifice in order to work and go to school--give up some of my personal time?

3. Bạn cần hỏi ý kiến chủ nhân và tìm kiếm sự phối hợp của họ trong việc tham dự chương trình. Sự kiện này được gọi là một "thỏa hiệp huấn luyện".

4. Bạn có trách nhiệm sắp xếp một cuộc gặp gỡ giữa 1/ phối trí viên phối hợp thực tập, 2/ chủ nhân của bạn và 3/ chính bạn để vạch ra và đặt nền những chỉ tiêu học tập trong công việc cho học kỳ được tính điểm.

5. Bạn sẽ phải nộp báo cáo định kỳ về những giờ làm việc được xác nhận cho người phối trí viên hoặc văn phòng giáo dục phối hợp.

6. Bạn phải có sự liên lạc cá nhân với người phối trí viên/ giáo sư trong những thời khoản nhất định.

7. Bạn sẽ gặp gỡ chủ nhân và người phối trí viên giáo dục phối hợp/ giáo sư để lượng giá mức độ thu đạt về những chỉ tiêu học tập trong công việc.

Thận trọng / Câu hỏi cho chính bạn

Tôi có một công việc mà tôi sẽ tiếp tục suốt lục cá nguyệt (tam cá nguyệt) hay không?

Tôi có theo học những môn xứng hợp và số đơn vị xứng hợp để giúp tôi đủ điều kiện đối với chương trình Giáo Dục Phối Hợp hay không ?

Có thật tôi cần những đơn vị đó hay không ?

Phải chăng môn Anh ngữ/ Toán thích ứng hơn đối với tôi ?

Công việc của tôi có đóng góp vào những mục tiêu huấn nghệ/ nghề nghiệp của tôi hay không ?

Liệu thời gian có cho phép tôi hoàn tất mỹ mãn những chương trình giáo dục tại trường và tại chỗ làm việc đồng thời vẫn duy trì được đời sống cá nhân / xã hội hay không ?

Liệu tôi có sẵn lòng hy sinh để làm việc và theo học- từ bỏ một số thời giờ dành cho cá nhân- hay không ?

VII. RESOURCES

APPROPRIATE PRINTED MATERIALS

PUBLISHERS OF APPROPRIATE MATERIALS

BIBLIOGRAPHIES/RESOURCE GUIDES

SUCCESSFUL "MODEL" PROGRAMS

MULTI-MEDIA PROGRAMS

NOTE:

Due to constant changes in cost for these items - we have put N/A (cost not available at this time) on several items. We encourage you to write to the published source for a price list.

APPROPRIATE PRINTED MATERIALS

The following materials have either been identified through the use of a survey sent to the California Community Colleges regarding appropriate career education materials being used successfully with Vietnamese students, or through research conducted by the Project Director with the National Indochinese Clearinghouse, publishers of career materials, private agencies doing job development with Indochinese refugees, etc.

This is not a complete list of materials by any means, but it is our intention that if we provide you with a bibliography of materials which have been used successfully in providing career guidance to Indochinese refugees, that you could then choose those materials which would be most appropriate for your setting and [illegible] clients particular needs.

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SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language	An English Reading Test	English Language S 1956 Encino, CA.	Half-hour test designed to determine reading ability of ESL students; specifically their readiness to handle college work in English. Can also be used for placement.
	Basic Occupational Literacy Test (BOLT)	U.S. Employment Services Washington, D.C. (no date)	This is a criterion-referenced test which measures basic reading and arithmetic skills of adults whose academic achievement level is at or below that normally associated with high school completion. BOLT's four subtests are Reading Vocabulary, Reading Comprehension, Arithmetic Computation and Arithmetic Reasoning. This test provides educational development level (GED), rather than reflecting achievement in grade levels. The achieved GED levels in each of the four subtests are interpreted through a consideration of the minimum amount of the GED level required in the areas of language and/or mathematics to successfully perform in specific occupations. This mode of interpretation significantly facilitates occupational placement, vocational counseling, and planning for remedial training.

SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENT
English as a Second Language (Continued)	Comprehensive English Language Test for Speakers of English as a Second Language (CELT).	McGraw-Hill, 1971 New York, NY.	Test of proficiency, especially appropriate for refugees with lots of education, and intermediate or advanced command of English. Listening test requires students to answer multiple-choice questions on taped passages, and takes about 45 minutes. Structure test has 75 multiple-choice questions, and takes about 45 minutes. Vocabulary test has 75 multiple-choice questions, and requires about 35 minutes for administration. Can be used for placement and as a general measure of achievement.
	Diagnostic Test for Students of English as a Second Language.	McGraw-Hill, 1970 New York, NY	Forty-five minute test of 150 multiple choice items designed to diagnose areas of weakness in ESL student's command of English.
	English as a Second Language Oral Assessment (ESLOA).	Literacy Volunteers of America, 1978. Syracuse, NY.	A completely oral diagnostic test designed for use by tutors to guide them in meeting the survival English needs of the adult learner as quickly as possible; the scores obtained are not for the specific purpose of classifying and grouping. There are four levels; therefore, the test may take five minutes or twenty-five minutes to administer, and each student must be tested individually.

SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language (Continued)	English Language Testing General Information Series No. 20, Indochinese Refugee Education Guides	National Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St. N.W. Washington, D.C. 20007 (800) 424-3750	Principles of test selection in ESL are introduced to teachers of Indochinese refugees. A discussion of the characteristics of a good ESL test emphasizes the appropriateness of the test for non-native speakers, validity, reliability, and practicality. Specific types of tests are described including: Structure tests-English Language (STEL), Comprehensive English Language Test (CELT), John Test, Ilyin Opal Interview and Cloze tests and measures of readability and language ability. Includes how to develop ESL tests and procedures for administering as well. A bibliography of tests and teachers resource.
	English Placement Test.	English Language Institute University of Michigan Ann Arbor, MI.	100-item, multiple-choice test, intended for placement of students in beginning, intermediate, or advanced level classes. Test measures listening comprehension, grammar in conversational contexts, vocabulary and reading comprehension. Takes about 75 minutes to administer. Three different forms are available.
	Examination in Structure.	English Language Institute University of Michigan Ann Arbor, MI.	150-item diagnostic test of knowledge of basic grammatical structures. 65% multiple choice, 35% completion items. Forms B and C available; test takes about an hour.

SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language (Continued)	Ilyin Oral Interview.	Newbury House, 1972. Rowley, MA.	Test of students' oral comprehension and production through a series of questions geared to pictures. Questions become progressively harder, and test progressively more complex structures. Given to students individually, the test takes up to a half hour per student. Requires practice on the part of the examiner(s).
	Michigan Test of Aural Comprehension	English Language Institute University of Michigan Ann Arbor, MI.	Sixty-item test to measure understanding of spoken English. Three forms available; test takes about an hour to administer. One section requires students to choose pictures to match oral cues; with careful monitoring and supervision, this section can be used to test illiterates.
	Michigan Test of English Language Proficiency (MTELP).	English Language Institute University of Michigan Ann Arbor, MI.	A three-part test of grammar, vocabulary and reading comprehension often required of university entrants. Can be used for placement, or as a general measure of achievement. Several forms are available, so the test can be used in before-and-after situations. Test takes about an hour and a half to administer.

SECTION: PRINTED MATERIALS
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language (Continued)	Orientation in American English Placement Test.	Institute of Modern Languages Silver Spring, MD.	Two-part placement test to determine level of ability in English. It was designed to place students in appropriate levels of the Orientation in American English text, but has been found to be a good placement guide whatever text is used. Students are tested orally, through questions and answers; and on comprehension, reading and writing through a written test. Oral test takes about ten to fifteen minutes per student; written test takes about a half hour.
	SLEP, Secondary Level English Proficiency Test for Non-Native English Speakers.	Educational Testing Services Princeton, NJ.	SLEP is a test parallel to the TOEFL test annotated below, but designed for high school students. SLEP is given twice yearly at 65 centers in the United States and abroad, and security is carefully controlled, as it is for the SAT's and other formal tests.
	Structure Tests--English Language (STEL).	Newbury House, 1976. Rowley, MA.	Thirty-minute tests of English structure, which can be used for placement or as measure of general achievement. There are three sets of tests: Beginning I and II, Intermediate I and II, and Advanced I and II.

SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language (Continued)	Testing English Language Proficiency. General Information Series, No. 2. Indochinese Refugee Education Guides	Computer Microfilm Int'l. Corp. Document Reproduction Service 3030 North Fairfax Dr. Arlington, VA. 22201	This three-part paper consists of: 1) An annotated bibliograhy of tests for English as a Second Language and for learning ability 2) A bibliography about second language testing, and 3) A list of ten principles for test construction and administration for those who wish to write their own tests. The bibliographies are not exhaustive, but the items listed are all readily available.
	Test of Ability to Subordinate.	Language Innovations, Inc., 1978. New York, NY.	Test of ESL students' ability to combine sentences, for use as a diagnostic tool. Students are asked to fill blanks in sentences; test takes about half an hour to administer.
	Test of Spoken English (TSE).	Educational Testing Service Princeton, NJ.	A high-powered oral English test, from the same people who do the TOEFL. The test has two scheduled administrations in November and March. The test requires examinees to respond orally to a variety of printed and recorded stimuli, and takes about twenty minutes per student.

SECTION: PRINTED MATERIAL
AREA COVERED: Assessment

CONTENT AREA	NAME OF ASSESSMENT INSTRUMENT	PUBLISHER	COMMENTS
English as a Second Language (Continued)	The Ann and Ben Listening Test.	ESL Clearinghouse Oregon State University Oregon Indochinese Refugee Program, 1980.	A new testing instrument designed especially for refugees with little or no education. There are three forms of the test, all using picture cues, and all testing aural comprehension ability. Students are not asked to produce any English. The test is quick and easy to administer, and can be administered to small groups rather than individuals. It has been used to place students in literacy and very beginning classes.
	The John Test, A Test of Oral Proficiency for ESL Placement	Langugage Innovat 1976. New York, NY.	A quick placement test (named after the character in the test) widely used in refugee ESL programs, and especially appropriate for illiterate or little-educated refugees. Testing takes about five minutes per student.
	TOEFL, Test of English as a Foreign Language.	Educational Testing Service Princeton, NJ.	This is the famous TOEFL (pronounced toe-full, accent on first syllable) test, which is an entrance requirement for non-native speakers of English entering most American universities. Refugees with lots of education will run up against the TOEFL whenever they look for advanced training. The tests must be given at particular centers, as security is rigidly controlled.

NOTE: For descriptions of assessment instruments in other content areas, please refer to the Career Assessment chapter of the Manual.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
ABLEST Adult Basic Literacy Education Skills Training: Community Service Government & Law Money Management Health Occupations	Fearon Education 6 Davis Drive Belmont, CA. 94002 (415) 592-7810	$1.80 Each Individual Title	English	Illustrated, high interest, low readability texts in community services, government and law, health, money management, and occupations. They teach basic life skills that all adults should have to function as active members of our society.
Application forms	Frank E. Richards Pub. Co., Inc. P.O.Box 66 Phoenix, NY. 13135	$2.25	English	A step-by-step approach to learning how to fill out employment application forms. Designed to help in understanding important application words and to learn to respond accurately to specific direction demands.
Basic Skills on the Job	Lakeshore Curriculum Materials Co. 1695 E. Dominguez St. P.O. Box 6261 Carson, CA. 90749 (213) 537-8600	$7.95	English	Offers 24 lessons sequenced from simple to more complex activities in basic skills on the job: Want ads, resumes, job applications, hours worked, alphabetical order, filing, pricing, and more.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Choice or Change A Guide to Career Planning	Gregg Division McGraw Hill 8171 Redwood Highway Novato, CA. 94947 (415) 897-5201	N/A	English	A workbook which provides student information along with exercises in 1) What is a Career? 2) Self-Assessment 3) Values clarification 4) Theories of Vocational Development 5) Occupational Information 6) Life Planning 7) Decision-Making 8) Resumes 9) The Job Campaign and 10) Interview
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Coming Alive From Nine to Five The Career Search Handbook	Mayfield Publishing Co. 285 Hamilton Avenue Palo Alto, CA. 94301	$8.65 incl. tax	English	Contains a complete and demystified career decision making and job search process. It uses creative self-assessment inventories that lead directly into a carefully synthesized version of the Department of Labor's 40,000 job titles. Well-written, it is light and whimsical without being trivial. It has been used individually, in day workshops, and semester classes, by over 20,000 career seekers. It has appeal to people of all ages at all stages of the process.
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SECTION: PRINTED MATERIALS'
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Don't Get Fired	Lakeshore Curriculum Materials 2695 E. Dominguez St. P. O. Box 6261 Carson, CA. 90749 (213) 537-8600	$2.95	English	An activity book which portrays 13 poor work habits guaranteed to contribute to unemployment. Realistic dialogues written on a low reading level and action-photos present examples of how not to act on the job. Includes follow-up exercises for students to evaluate and draw conclusions about alternative ways to behave at work. Students gain reading and vocabulary skills.
Finding Work	Follett Publishing Co. 1010 W. Washington Blvd. Chicago, IL. 60607	N/A	English	A workbook which develops skills in finding out about job openings, and job qualifications. Exercises in sources of job information, understanding want ads, checking your qualifications and filling out an application are included.
Getting and Holding a Job	Frank E. Richards Publ. Co., Inc. P.O. Box 66 Phoenix, NY. 13135	$2.25	English	A comprehensive work text developed especially for the young adult getting ready to enter the business world. After study, the book is designed to be retained by the reader as a source of special information later in such matters as fringe benefits, social security, unions, methods of salary payment, payroll deductions, and federal income tax.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
How to Write Yourself Up	Frank E. Richards Publ. Co., Inc. P.O. Box 66 Phoenix, NY. 13135	$2.25	English	Provides instruction and practice in writing business letters; filling out job applications; applying for credit, social security; installment buying; completing forms relating to banking, postal and income tax.
It's Up to You: Language Skills and Strategies for Getting a Job	Longman, Inc. 19 W. 44th St. New York, NY. 10036	$3.95 Cassette: $7.95	English	Workbook/tape unit, especially written for ESL students on the high intermediate or advanced level, teaching information and strategies useful in getting jobs. Real interviews are presented on the tapes; workbook exercises include vocabulary work, practice with frequently-asked interview questions, and discussions of cultural concepts.
Janus Job Interview Guide	Janus Book Publishers 2501 Industrial Pkwy.W. Hayward, CA. 94545	$3.25 Includes Teacher's Manual	English	Students learn the Do's and Don'ts of being interviewed. Dress, grooming, manners, speech, confidence, are emphasized. Students "observe" realistic interview situations depicted in action photos and easy-to-read diaglogue.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interviewing Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Janus Job Interviewing Kit	Janus Book Publishers 2501 Industrial Pkwy. W. Hayward, CA. 94545	$32.50 - 30 photo cards, job ticket books, 3 spirit masters, and 1 teacher's guide	English	30 realistic interview situations presented in the kit give students practice in 1) preparing for a specific interview; 2) dressing and grooming appropriately; 3) introducing themselves to an employer; 4) answering specific questions; 5) thinking on their feet; 6) closing an interview.
Janus Job Planner	Janus Book Publisher 2501 Industrial Pkwy. W. Hayward, CA. 94545	$2.95 includes Teacher's Manual	English	Students are led through a series of simple, self-scoring inventories that help them assess their work-related interests, values, attitudes, and experiences. They are also helped to make job choices, set goals for the future and prepare a budget.
Job Application Language	Janus Book Publisher 2501 Industrial Pkwy. W. Hayward, CA. 94545	$2.45	English	A workbook designed to help students master words found on job application forms.
Job-Getting Ideas for Vietnamese and Other Newcomers	Contra Costa County Superintendent of Schools 75 Santa Barbara Road Pleasant Hill, CA. 94523	Free	English/ Vietnamese	A booklet which covers personal assessment, occupational opportunities, job search, and interview skills as they relate to the Vietnamese.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
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TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Job Interview	Follett Publishing Co. 1010 W. Washington Blvd. Chicago, IL 60607 (312) 666-5858	N/A	English	A workbook which develops skills in interviewing for a job. Exercises on how to set up a job interview, what to take with you, answering questions, what to do about job discrimination are included.
My Job Application File	Janus Book Publishers 2501 Industrial Pkwy. W. Hayward, CA. 94545	$2.25 includes Teacher's Manual	English	A workbook that helps students learn how to fill in a typical job application form. Step-by-step exercises teach students how to answer requests for information about their personal history, education, health, work experience, etc.
Occupations	Fearon Education 6 Davis Drive Belmont, CA. 94002 (415) 592-7810	$1.25	English/ Vietnamese	Provides descriptions of occupations in both Vietnamese and English.
Occupations	Lancaster-Lebanon Intermediate Unit 1110 Enterprise Road East Petersburgh, PA. 17520	$1.25	English, Vietnamese, Spanish	An easy-to-read text for adults written in English, Vietnamese, and Spanish describing various occupations and how to get a job in the U.S.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Practical Job Skills	EMC Corp. 180 East Sixth St. St. Paul, Minn. 55101 (800) 328-1452	Workbook $2.45 Reader $3.50 Cassette $9.00	English	A six part series which covers all aspects of prevocational career education and job entry skills; low reading level-high motivation. It also has an optional read-along cassette for the reader to offer additional reinforcement.

Preparing for a Job Interview	Frank E. Richards Publ. Co., Inc. P.O. Box 66 Phoenix, N.Y. 13135	$2.25	English	A workbook that discusses planning and preparing for job interviews. Partial contents: Job selection, application forms, personal preparations for a good impression, dressing for an interview, directions, and review exercises.

Preparation For The Interview At The Interview, After the Interview & On The Job	Dr. Vu Mr. Phat McKeara Indochinese Vocational Project Los Angeles Unified School Dist. 1646 S. Olive St., Rm. 225 Los Angeles, CA. 90015	Free	English (Vietnamese translation is included in this manual)	A "Do's/Don'ts" list of job search, interview skills, how to get along on the job.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Survival Skills for Work Duplicating Module	Lakeshore Curriculum Materials P. O. Box 6261 Carson, CA. 90749 (213) 537-8600	$17.95	English	Comprehensive set of exercises on how to find, get and keep a job. Reading comprehension skills are stressed using copies of actual forms, as students learn to: . Locate job openings . Interpret classified ads . Prepare for job interviews . Complete application forms Includes an occupational vocabulary test.
The Instructional Guide to Work Experience Education	Work Experience Education Personnel In-Service Project State Dept. of Education State Bldg., Room 4075 1111 Jackson Street Oakland, CA. 94607	$5.00	English	Curriculum guide which includes lessons and systems designed to develop attitudes, habits, and skills necessary for success in the world of work. Career development, how to get a job and leave a job, and economic awareness are also included.
The Amazing Adventures of Harvey Crumbaker - Skills for Living Unit 3: On The Job	Lakeshore Curriculum Materials Company 2695 E. Dominguez St. P.O. Box 6261 Carson, CA. 90749	$19.95	English	Easy-to-use lessons and follow-up activities designed to teach students the necessary skills needed to get hired and function in the world of job responsibilities.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interview Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
The Quick Job-Hunting Map Bolles, Richard N.	Ten Speed Press P.O. Box 7123 Berkeley, CA. 94707	$1.25	English	A workbook designed to assist the vocationally undecided and the job hunter in identifying skills and interests as they relate to the what, where, and how of focusing in on the job choice and getting hired.
The Three Boxes of Life Bolles, Richard N.	Ten Speed Press P. O. Box 7123 Berkeley, CA. 94707	$7.95	English	There are 3 rather all-encompassing areas of life according to Bolles: education, work, and retirement. This manual is designed to assist the individual in preparing effectively for each. Historical and statistical informatin, tips, insights, humor, practical exercises and annotated references are provided, the use of which will facilitate one in balancing the preparation of and fulfilling use of 3 areas concurrently. The book examines the elements necessary for creativity, satisfaction, and purpose in one's life. Excellent for personal use, and in inspiring others in the world of education, work, and retirement.

SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interviewing Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
The Very Basics of Work Reading Series	Lakeshore Curriculum Materials 2695 E. Dominguez St. P. O. Box 6261 Carson, CA. 90749 (213) 537-8600	$19.50	English	At a functional level, these books teach the skills needed to find and keep a job and to operate comfortably in a work environment. Emphasizes attitudes, behavior, responsibility to the employer and to employees--low absenteeism, punctuality, good work habits. Includes information on taxes, payroll deductions, and job benefits as well as tips on how to use community resources to find a job.
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The Work Series	Hopewell Books, Inc. 1670 Sturbridge Dr. RD #1 Sewickley, PA. 15143	N/A	English	A series of 8 books written on a second grade reading level--complete with teacher's guide. Emphasizes--job training, how to find and keep a job, attitudes and behaviors on the job, rules and responsibilities at work, how to get along with people at work, understanding a paycheck, company benefits, tax deductions, unemployment benefits. (Photographs and illustrations explain the text.)
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SECTION: PRINTED MATERIALS
AREA COVERED: Career Decision-Making
Job Search/Interviewing Skills

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
World of Work "The ABC's of Success	Indochina Job Center 2110 E. First St., Suite 115 Santa Ana, CA. 92705	N/A	English	A training program for Southeast Asian refugees in finding and keeping a job in America and also developing basic living skills. This project is not funded to reproduce their curriculum for distribution. Contact Nancy Cannon, World of Work Supervisor for further information.
The World Of Work	New Readers Press Div. of Laubach Litracy Int. Box 131 Syracuse, NY. 13210	$1.85	English	Gives an uncomplicated explanation of the complicated working world. Provides descriptions of employment services, help-wanted ads, ways to find a job, job training programs, applying and interviewing for a job. Explains paychecks, benefits, unions and worker's rights.

SECTION: PRINTED MATERIALS
AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
A Guide to Two Cultures, Indochinese/American	Interagency Task Force for Indochinese U.S. Dept. of Health, Educ., Welfare, Social Security Administration Office of Refugee Affairs Washington, D.C. 20201	Free	Vietnamese/ English	A bilingual cultural orientation for American and Vietnamese adults.
Communications Meredith Rousseau 1976	Lancaster-Lebanon Intermediate Unit 1110 Enterprise Road East Petersburg, PA 17520	$1.25	English Spanish Vietnamese	An easy-to-read text for adults written in English, Spanish, and Vietnamese explaining the different modes of communicating in the United States.
Cross-Cultural Understanding and Its Implication in Counseling, Tran Van Mai, Ph.D.	For possible copies of paper, contact: Tran Van Mai, Ph.D. Indochinese Refugee Program Pasadena City College 325 S. Oak Knoll Pasadena, CA.		English	An outline of the material Dr. Tran Van Mai presents in his in-service workshops. Includes cultural comparisons of West vs. East--implications these differences have in counseling.

SECTION: PRINTED MATERIAL
AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Cultural and Career Counseling with Asian Refugees	Henry Neidermeier Director, Student Services Cogswell College 600 Stockton St. San Francisco, CA. 94108	Free	English	Discusses job counseling experiences at the Southeast Asian Refugee Project in San Francisco, educationally-related counseling experiences in a special training program at Cogswell College, client problems related to both education and employment, problems related to job preparation and employment, and practical guidelines for setting up a cultural and career counseling program.
Educational Administration Series on Assimilating Vietnamese and Cambodian Students in U.S. Schools	Nat'l Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (800) 424-3750	$1.82	English	The paper discusses possible problems Vietnamese and Cambodian students may face in U.S. schools and how administrators may facilitate in the assimilation process.
General Information Series: #13, "Perspectives on a Cross-Cultural Problem--Getting to Know the Vietnamese"	National Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (800) 424-3750	$1.82	English	This guide covers the most frequently asked questions about the Vietnamese and their culture. Includes observations made by non-Vietnamese, as well as by the Vietnamese themselves.

SECTION: PRINTED MATERIALS
AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Getting to Know the Vietnamese and Their Culture by Vuong Gia Thuy, 1976	Frederick Ungar Publishing Co., Inc. 250 Park Avenue S. New York, NY. 10003	$7.50 Clothbound $2.95 Paperback	English	A profile of the Vietnamese immigrants facing the problems of resettlement--cultural background, Vietnamese values, characteristics, educational system.
Information on Vietnamese Educational Curriculum and Grading System	Arizona State Dept. of Ed. 1535 West Jefferson Phoenix, AZ 85007	Free	English	General information about the Vietnamese educational curriculum and grading system for purposes of placement in schools.
Intermediate/Secondary Series. Detailed content of Vietnamese Secondary Education	Nat'l Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (800) 424-3750	$4.82	English	A detailed guide focusing on secondary curriculum in Vietnam. Includes all concepts and experiences with which the Ministry of Education of the Republic of Viet-Nam would like to have quipped high school graduates.
Meet with Vietnamese Students	Indochinese Materials Center, U.S. Dept. of Education 324 E. 11th St., 9th Floor Kansas City, MO. 64106	Free	English	A general overview of Vietnamese culture: History, land and people, language, livelihood, religions, customs, lifestyle, education, sports and recreation.

SECTION: PRINTED MATERIALS
AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Occupational Adjustment of Refugees: The Vietnamese in the United States by Barry N. Stein Michigan State University	International Migration Review Vol. 13, No. 1 Spring, 1979, pp. 25-45		English	This article describes the pattern of occupational adjustment of the Vietnamese refugees and compares their experiences with other recent refugee and immigrant groups. In addition, it develops a model of the occupational adjustment process which can be applied to the future experiences of the Vietnamese and other refugee groups.
Orange County Orientation	Indochina Job Center 2110 E. First St., Suite 115 Santa Ana, CA. 92705 (714) 953-9236	N/A	English-Parts trans. into Vietnamese, Laotian, Cambodian	The guide contains outlines of all the programs presented at the orientation presentation given by the Indochina Job Center. It also contains a check-list of items that must be completed at the orientation program.
Republic of Vietnam Educational System	State of California Department of Education 721 Capitol Mall Sacramento, CA. 95814	Free	English	A description of the educational system in Vietnam.

AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Series - History of the U.S.	Mrs. Kanh-Van Pham 6871 Glen Mawr Ave. El Cerrito, CA. 94530	$5.50 + 10% postage/ handling	Vietnamese	A series of books on the history of the United States; written in Vietnamese for the Vietnamese student. Includes an English/Vietnamese terminology section.
Some Hints to Work With Vietnamese Students	Arizona Dept. of Ed. 1535 W. Jefferson Phoenix, AZ 85007	Free	English	The paper identifies the educational needs and makes an account of the background of Vietnamese students in order to facilitate the work of the teachers and the adjustment of the children.
Southeast Asian Exodus: From Tradition to Resettlement. Editor: Elliott Tepper	The Secretariat Canadian Asian Studies Assoc., Ottawa, Ontario Canada K 1 5 5 B 6	N/A	English	This book is a compilation of chapters written by Canadian authorities on the cultures, politics and resettlement problems of the Indochinese peoples. Although directed at Canada, the material is equally applicable to Indochinese refugees in the U.S.
The Indochinese Cultures and Their Implications for the American Education Process. Dr. Dam Trung Phap Intercultural Development Research Assoc.	Indochinese Materials Center, U.S. Dept. of Education 324 East 11th St., 9th Floor Kansas City, MO. 64106	Free	English	General overview of Indochinese culture with implications for the American educational process--includes suggestions for working with Indochinese students in the American classroom.

SECTION: PRINTED MATERIALS
AREA COVERED: Cultural Orientation

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
The Indochinese Refugee's Cultural Background Dr. D. T. Phap Intercultural Development Research Assoc.	Indochinese Materials Center U.S. Dept. of Education 324 East 11th St., 9th Floor Kansas City, MO. 64106	Free	English	An overview of the Indochinese refugees cultural background including geography, languages, religion, and education.
The Process of Americanization: Problems of the Vietnamese Refugees	Alameda County Office of Education, Multilingual Program, Instructional Support Services Unit 685 A Street Hayward, CA. 94541	$5.00	English	Illustrated handbook which focuses on Vietnamese values and attitudes, the transition from Vietnam to America, and the problems encountered by the refugees with respect to employment, education, legal issues, and American cuisine.
Vietnamese Themes (Cultural and Educational Differences, Tips for American Educators) Regional Bilingual Training Resource Center, New York	Indochinese Materials Center U.S. Dept. of Education 324 East 11th St., 9th Floor Kansas City, MO. 64106	Free	English	Discusses cultural and educational differences between Americans and Vietnamese and provides tips to American educators in dealing with Vietnamese students.
Your New Country - A Guide to Language and Life in the U.S.A.	The American National Red Cross 17th & "D" N.W. Washington, D.C. 20006	Free	English/ Vietnamese	Provides a simple introduction to the way English is spoken in the U.S. and also gives some basic facts about the way Americans live.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
A Guide to Manpower/ Vocational ESL, Adult Education Series #8	Center for Applied Linguistics 3520 Prospect St. N.W. Washington, D.C. 20007	$4.82	English	A Guide which identifies and describes some of the characteristics of Vocational ESL and manpower programs--includes vocational ESL program designs and models, as well as a section on adapting and creating materials for vocational ESL.
A Vocational/Career Counseling Program for Limited and non-English Speaking Indochinese. Available June 1982	San Jose City College 2100 Moorpark Avenue San Jose, CA. 95128	N/A	English Vietnamese Cambodian Laotian	July 1, 1981-June 30, 1982, San Jose City College will develop a comprehensive career/vocational counseling course designed to meet the specific linguistic and cultural needs of LES/NES Indochinese refugee students.
Basic Electricity	Institute of Modern Languages, Inc. 2622 Pittman Drive Silver Spring, MD. 20910		English	Reading skills text for intermediate ESL. Aimed at preparing student for electrician's course by providing basic concepts in electricity and ESL practice. Specialized glossary and exercises in vocabulary and structure.
Bilingual/Bicultural Series. Information for Administrators and Teachers	Nat'l Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (800) 424-3750	$1.82	English	Discusses the concerns administrators and teachers must take into consideration when developing bilingual programs. Provides examples of the best approaches to developing bilingual programs.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Bilingual/Bicultural Series. A Model for Bilingual Language Skill Building	Nat'l Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007	$3.32	English	Provides description of a model program for bilingual language skill building.
Business in English: A Skills Approach	Regents Publishing Company Two Park Avenue New York, NY. 10016	N/A	English	Supplementary book based on business situations. Dialogues about an American businessman are followed by oral and written exercises that focus on specific grammatical structures. Tapes available of all dialogues.
California Occupational Guide	Todd Wiley Prevocational CETA Program College of Marin Kentfield, CA. 94904	N/A	Vietnamese	Translations of job specifications from the California Occupational Guide.
Educational Administration Series. Meeting English Language Needs of Indochinese Students	Nat'l Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (800) 424-3750	$1.82	English	Discusses the best approach to meeting the language needs of the Indochinese Refugee.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
English at your Fingertips	English Language Services 16250 Ventura Blvd., Suite 345 Encino, CA. 91436	N/A	English	Intermediate or advanced ESL text designed for adults who want to review their English while learning how to type.

English for Careers: A New Program in English for Special Purposes	Regents Publishing Co. Two Park Avenue New York, NY 10016	N/A	English	Titles in series: THE LANGUAGE OF...Air travel in English-Ground services; Air travel in English - In-flight Services; The Petroleum Industry in English; International Financing in English; The Air Force in English; The Army in English; The Navy in English; Tourism in English; Hotels in English; Restaurants and Catering in English; Hospital Services in English; Accounting in English; National Defense in English; Chemical Engineering in English; Civil Engineering in English; Electrical and Electronic Engineering in English; Mechanical Engineering in English; The Merchant Marine in English; Advertising and Merchandising in English; Mining and Metallurgy in English; International Trade in English; Aviation - Flying and Control; Agriculture in English; The Environment in English; Space Technology in English; Medicine in English; Publishing in English; Atomic Energy in English.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
English for Your Business Career	Collier-MacMillan 866 Third Avenue New York, NY 10022	N/A	English	Series of four books, beginning with low-level ESL. Designed for young adults who need spoken and written English for business, but can also be used in adult education and secretarial school classes. Emphasis is on business situations and vocabulary. Conversation sets the frame, followed by structure drills and practice in conversation. Teacher's edition and tape recordings available, as well as a set of graded readers.
English in Focus Series: Engl. in Physical Science Engl. in Basic Medical Science Engl. in Agriculture Engl. in Mechanical Engineering Engl. in Workshop Practice Engl. in Social Studies Engl. in Biological Science Engl. in Education	Oxford University Press 200 Madison Avenue New York, NY. 10016	N/A	English	Series consists of student's and teacher's editions. Designed to help intermediate and advanced ESL students develop their reading and writing skills. Eight units in each, consisting of reading passages and comprehension questions, grammar and language use, and exercises in guided writing, transferring information from one format to another (for example, from diagrams to writing), and note taking. Can be used as either a quick review or the basis for a longer course.
English that Works	Scott-Forsman 1900 E. Lake Avenue Glenview, IL. 60025	N/A	English	Prevocational English; job-getting, job keeping.

SECTION PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Integrated Competency-Based Bilingual Vocational English as a Second Language	Chinatown Resources Development Center 615 Grant Avenue San Francisco, CA. 94109	N/A	English	Three cycles of eight beginning-level units focusing on vocabulary, structures, and cultural information for prevocational ESL for entry-level employment. Information such as zip code, social security number, etc., is presented in the native language (available in Chinese, Spanish, and Vietnamese). Each unit takes about 20 hours to complete.
Orientation in Business English	Institute of Modern Languages, Inc. 2622 Pittman Drive Silver Spring, MD. 20910 (301) 565-2580	Workbooks $4.95-$5.95 each	English	Series of three books, from upper beginning through advanced ESL. Focus is on conversational English for U.S. secretarial positions. Introduction about American culture is followed by conversation drills and practice, readings that focus on the particular secretarial task, and writing exercises that offer practice with idioms and other new vocabulary. Workbooks available for each level. Teacher's guide available for all three. Level 1 teaches the languages of office equipment, secretarial duties, office situations, applications and job interviews. Level 2 teaches practical information about office jobs, business management, and socializing. Level 3 discusses specialized jobs, e.g., editorial secretary and movie production, as well as information about scheduling, purchasing, etc.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Prevocational English	Institute of Modern Languages, Inc. 2622 Pittman Drive Silver Spring, MD. 20910 (301) 565-2580	Workbooks: $4.95-$6.95 each	English	Beginning and intermediate ESL. Text I introduces the vocabulary of mechanics, electricity, plumbing, repairing, and English and metric mesurement. Text II deals with prevocational skills and techniques of map and chart reading; focus is on looking for jobs, interviewing, and filling out applications. Student's workbook and teacher's guide available for each text.
Science Readings for Students of ESL	McGraw-Hill Book Co. 1221 Avenue of the Americas New York, NY. 10020	N/A	English	Selections from biology, chemistry, earth sciencies, engineering, and physics. Intended for secondary school or college students at advanced ESL level. Glossary of scientific words and comprehension and discussion questions follow the readings.

SECTION: PRINTED MATERIALS
AREA COVERED: Vocational ESL

TITLE	PUBLISHER/SOURCE	COST	LANGUAGE	ANNOTATION
Special English Series Agriculture Soils - Book 1 Field Crops - Book 2 Horticulture & Livestock - Book 3 Aviation General Radiotelephony Aviation Mechanics Banking Engineering (Civil & Mechanical Engineerging (Electrical) Hotel Personnel (Office managers clerks, cashiers & telephone operators - Book 1) (Bar & Restaurant employees - Book 2) International Trade Journalism (Books 1, 2, & 3) Medicine (Books 1, 2, & 3) Tourism (Charters, tours & the package deal - Book 1) (Managers, agents & the agency - Book 2)	English Language Services, Inc. 16250 Ventura Blvd., Suite 345 Encino, CA. 91436	N/A	English	Intermediate or advanced ESL texts consisting of dialogues, contextualized sentence practice, and word studies. Accompanied by tapes for practice in comprehension, pronunciation, and intonation.

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PUBLISHERS OF APPROPRIATE MATERIALS

The following list of publishers are those who have developed works that have the purpose of assisting with the education and resettlement of the Indochinese refugees.

AFL-CIO
815 16th Street, N.W.
Washington, D.C. 200006

Alameda County Office of Education
Multilingual Program
Instructional Support Services Unit
685 A Street
Hayward, CA. 94541
(415) 881-6372

Alladin's International Bookstore
1776 Plaza Rockville Pike
Rockville, MD 22307
(301) 468-0098

American Book Company
135 West 50th Street
New York, NY 10020

American Council for Nationalities Service
20 West 40th Street
New York, NY. 10018

American Red Cross
17th & D Streets, NW
Washington, D.C. 20006

(In Kansas-City area booklet
can also be ordered from
American Red Cross
3521 Broadway
Kansas City, MO 64111)

A.P.P.L.E. Inc.
P.O. Box 1914
Des Moines, Iowa 50306

Asia Books
P.O. Box 873
Carbondale, IL. 62901

Bay Area Bilingual Education League
255 E. 14th
Oakland, CA. 94606
(415) 451-0511

B'nai B'rith International
823 U.N. Plaza
New York, NY. 10017

Board of Education of the City of New York
Office of Bilingual Education
c/o Carmen L. Vel[illegible], Project Director
131 Livingston St., Room 204
Brooklyn, NY. 11201
(212) 858-5505

Bui Van Bao
15 Rochdale Avenue
Toronto, Ontario M6E-1W9
Canada
(416) 653-2094

Burn, Hart and Company
Box 1772
Thousand Oaks, CA. 91360

Center for Applied Linguistics
3520 Prospect St. N.W.
Washington, D.C. 20007
(202) 298-9292
(800) 424-3750 (HOTLINE)

Charles E. Tuttle Co., Inc.
Drawer F
Rutland, VT. 05701

Dainam Company
1145 Viola Avenue
Glendale, CA. 91202

Design Enterprises of San Francisco
P.O. Box 27677
San Francisco, CA. 94127

Dissemination Director
Intercultural Development Research Association
5835 Calloghan Road, Suite 350
San Antonio, TX. 78228

English Language Services
16250 Ventura Boulevard, Suite 345
Encino, CA. 91436

Frederick Ungar Publishing Company, Inc.
250 Park Avenue South
New York, NY. 10003

Grand Rapids Public Schools
Bilingual Department
143 Bostwick, N.E.
Grand Rapids, MI. 49502

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Harper & Row, Publishers, Inc.
10 East 53rd Street
New York, NY 10022

Indochinese Materials Center
U.S. Dept. of Education
324 E. 11th Street, 9th Floor
Kansas City, MO. 64106
(816) 374-3976

Indochinese Center for Material
Development and Training
500 South Dwyer Avenue
Arlington Heights, IL. 60005

Indochinese Refugee Assimilation Program
150 West North Temple
Salt Lake City, UT 84103

Information Education
3514 Mandeville Canyon Road
Los Angeles, CA. 90049

Institute for Cultural Pluralism
College of Education
San Diego State University
San Diego, CA. 92182
(714) 286-5193

Institute of Modern Languages, Inc.
2622 Pittman Drive
Silver Spring, MD. 20910

Intercultural Development Research Association
5835 Callaghan Rd., Suite 350
San Antonio, TX 78228

Iowa Department of Public Instruction
Mr. Dan Chavez
Grimes State Office Building
Des Moines, IA 50319

Lap Trong Le (Mr.)
4508 Terrace Drive, Apt. #9
San Diego, CA. 92116

Merit Center
Ritter Annex, Room 993
Temple University
Philadelphia, PA. 19122

Modulearn, Inc.
33157 Camino Capistrano
P.O. Box 667
San Juan Capistrano, CA. 92693

Multilingual Program
Instructional Support Services Unit
Alameda County Office of Education
685 A Street
Hayward, CA. 94541

National Association for Asian &
Pacific American Education
c/o 2168 Shattuck Avenue, 3rd Floor
Berkeley, CA. 94704

North East Medical Services
1520 Stockton Street
San Francisco, CA. 94133

Oakland Unified School District
Dept. of State & Federal Programs
Office of Bilingual Education
314 E. 10th Street
Oakland, CA. 94606

Oceana Publications, Inc.
75 Main Street
Dobbs Ferry, NY. 10522

Office of Refugee Resettlement
330 Independence Avenue, SW
Washington, D.C. 20201

Oxford University Press
200 Madison Avenue
New York, NY. 10016

Prentice-Hall, Inc.
Publishers
Englewood Cliffs, NJ. 07632

Publications
Indochina Project
Center for International Policy
120 Maryland Avenue, NE
Washington, D.C. 20002

Regents Publishing Company
Two Park Avenue
New York, NY. 10016

Regional Bilingual Training Resource Center
131 Livingston Street - Room 204
Brooklyn, NY. 11201

Scott, Foresman and Company
1900 East Lake Avenue
Glenview, IL. 60025

Song Moi
P.O. Box 2744
Fort Smith, AZ 72913
(501) 783-2210

Spoken Language Services, Inc.
P.O. Box 783
Ithaca, NY. 14850

State Department of Education
Bilingual Section
800 Capitol Square Building
550 Cedar Street
Saint Paul, MN 55101
(612) 296-1060

Teachers Coll [illegible] ress
Teachers Coll [illegible]
Columbia Uni [illegible] y
1234 Amsterda [illegible] nue
New York, NY. [illegible] 7

The University of Michigan Press
839 Greene Street
Ann Arbor, MI. 48106

Thinh Van Dinh
321 Star Crest Drive
Salt Lake City, UT 84116

U. S. Committee for Refugees
Box A
20 West 40th Street, 7th Floor
New York, NY 10018

Vietnamese Book Store
P.O. Box 66 L
Lancaster, PA. 17604
(717) 299-0613

Vietnamese Engineering Society in America
3835 Meadowdale
Richmond, VA. 23234

Winona Learning Systems
William Brown, Director
Bilingual Projects
424 W. Commonwealth Avenue
Fullerton, CA. 92632
(714) 526-8480

Wisconsin Vocational Studies Center
964 Educational Science Bldg.
1025 West Johnson Street
Madison, WI. 53706

Zieleks Publishing Co.
11215 Sageland Drive
Houston, TX. 77089

BIBLIOGRAPHIES/SERVICES DIRECTORIES

RESOURCE GUIDES

The following bibliographies list materials which are felt to be helpful in providing career counseling services to the Indochinese refugees.

The following resource guides list the wide range of services available to the Indochinese refugee for that particular region of California.

In order to obtain copies of these resources, please write to the publisher listed.

SECTION: BIBLIOGRAPHIES/SERVICES DIRECTORIES/RESOURCE GUIDES

TITLE	PUBLISHER/SOURCE	COST	ANNOTATION
Adult Education Series #2: A Selected, Annotated Bibliography of Materials for Teaching English to Indochinese Refugee Adults.	English Language Resource Center for Applied Linguistics 3520 Prospect St. N.W. Washington, D.C. 20007	$4.82	Annotated bibliography of ESL course texts, survival skills course supplements, literacy and alphabet practice materials, general ESL tests and materials, and references for teachers.
An Annotated Bibliography of Indochinese Materials	Bilingual Education Service Center 500 S. Dwyer Avenue Arlington Heights, IL. 60005	$2.50	An annotated bibliography of Indochinese materials: Cambodian, Hmong/Lao, Vietnamese; elementary/secondary adult materials.
Annotated Bibliography of Bilingual Bicultural Materials Vol. III No. 4	Dissemination and Assessment Center for Bilingual Education 7703 N. Lamar Blvd. Austin, TX. 78752	$3.70	An informative listing for educators, librarians, and others interested in materials for bilingual, multicultural education--career education, and Vietnamese culture are included.
Annotated Bibliography of Multi-Ethnic Curriculum Materials	Midwest Center for Equal Educational Opportunity Columbia, Missouri	$7.35 + postage	This document is an index to the original volume and 6 supplements of the "Annotated Bibliography of Multi-Ethnic Curriculum Materials: The original volume was published in 1974 and is divided into 3 major categories: race, sex, and general.

SECTION: BIBLIOGRAPHIES/SERVICES DIRECTORIES/RESOURCE GUIDES

TITLE	PUBLISHER/SOURCE	COST	ANNOTATION
A Personnel Resources Directory for the Education of Vietnamese Refugees	Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007 (202) 298-9292 (800) 424-3750	$1.00	Abstracts on Vietnamese and American educators who have by background, experience or training, special expertise in teaching content subjects in Vietnamese or English as a Second Language.
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Bay Area Directory of Job Placement Services for Minorities	KNBR Radio 68 National Broadcasting Co. Inc. 1700 Montgomery St., Suite 400 San Francisco, CA. 94111	Free	Lists agencies which have informed KNBR of their work in actual job placement--those maintaining a regular file of persons currently available for employment.
- - - - - -			
Bibliography	Indochinese Materials Center U.S. Dept. of Education 324 E. 11th Street, 9th Floor Kansas City, MO. 64106	N/A	The Bibliography represents a collection of donated works that have the purpose of assisting with the education and resettlement of Indochinese refugees.
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Bilingual/Bicultural Series: A Selected, Annotated Bibliography of Bilingual/Bicultural Education	National Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007	$1.82	Lists and describes materials for bilingual/bicultural education.
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SECTION: BIBLIOGRAPHIES/SERVICES DIRECTORIES/RESOURCE GUIDES

TITLE	PUBLISHER/SOURCE	COST	ANNOTATION
Community Resource Information Bank 1980 (CRIB) County of Los Angeles	County of Los Angeles Department of Public Social Service	N/A	List of CRIB Countywide Service Programs in L.A. county--listed alphabetically with agency descriptions.
Finding Your Way--A Directory of Public Programs Available to Indochinese Refugees	Interagency Task Force For Indochina Refugees Dept. of HEW Washington, D.C. 20201 Publication #12	Free	A directory of public programs available to Indochinese refugees. Translated, Vietnamese, Cambodian, Laotian.
Indochinese Refugee Education Guide. Adult Series #8, A Guide to Manpower/Vocational/ESL	National Indochinese Clearinghouse Center for Applied Linguistics 3520 Prospect St., N.W. Washington, D.C. 20007	$4.82	The bibliography section of this guide lists suggested Vocational ESL and ESL classroom materials, supplementary communicative materials appropriate for adults, dictionaries, and general vocational materials which may be useful resources for teachers or curriculum developers of prevocational or vocational ESL courses.
Indochinese Refugee Forum of Orange County Services Directory May 1980	Refugee Forum of Orange Co. Father Davis, St. Anselm's Episcopal Church 13091 Galway Garden Grove, CA. 92644	$5.00	A complete listing of services available to Indochinese refugees in Orange County--including agencies, child care, churches, CETA, consumer counseling, education, employment, ESL, food stamps, health, housing, IRAP, insurance, legal aid, markets, mental health.

SECTION: BIBLIOGRAPHIES/SERVICES DIRECTORIES/RESOURCE GUIDES

TITLE	PUBLISHER/SOURCE	COST	ANNOTATION
Information Packet for Vietnamese Bilingual Programs	Nat'l Clearinghouse for Bilingual Education 1300 Wilson Blvd., Suite B2-11 Russlyn, VA 22209	N/A	Lists Vietnamese resource materials, centers, Title VII Programs, material development centers, state education agencies, publishers, professional organizations, Indochinese refugee education guides. NOTE: This Information Packet is a collection of current sources which are of value to Bilingual Programs for Vietnamese American students.
Limited English Speaking Programs in Kentucky Bibliography of Curriculum Materials	Center for Career and Teacher Education 403 College of Education Bldg. Western Kentucky University Bowling Green, KY 42101	N/A	Provides a listing of Bilingual Vocational materials for occupational areas, career guidance, vocational ESL, career, consumer and survival skills education.
Sample Bibliography and Introductory Information of Educational Needs and Backgrounds of Vietnamese Students	California State Dept. of Education Wilson Riles Superintendent of Public Instruction	Free	The Bibliography lists ESL (English As A Second Language) materials and cultural materials.
The National Directory of Vietnamese Resource Personnel	National Association of Vietnamese-American Education (NAVAE) 1123 Beverly Rd. Jenkintown, PA. 19046	$2.95/copy NAVAE member $3.95/copy non-members plus postage/handling for orders fewer than 10 copies.	Includes approximately 500 resource persons, including social workers and bilingual high school teachers nationwide who are available for consulting or part-time or full-time employment.

SECTION: BIBLIOGRAHIES/SERVICES DIRECTORIES/RESOURCE GUIDES

TITLE	PUBLISHER/SOURCE	COST	ANNOTATION
Wisconsin Vocational Studies Center 1980 Publications List	Wisconsin Vocational Studies Center 964 Educational Science Bldg. 1025 W. Johnson St. Madison, WI. 53706	Free	The list contains more than 225 vocational instructional and audio materials, including a series of 20 units covering various occupational programs done in Vietnamese.

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SUCCESSFUL "MODEL" PROGRAMS

The following programs have either been identified through a survey sent to the California Community Colleges regarding services being provided to Indochinese refugees in the area of career development, or through the project director's on-site visits to agencies providing such services to the Indochinese refugees.

This list is not intended to be a complete one by any means. We are sure that there are many agencies, schools, etc., which are providing excellent services to the Indochinese refugees. We extend our apologies if we somehow missed your program. It is our intention that if we provided you with some of those which we feel have developed successful career counseling programs and could serve as models for you, that they could then refer you to other programs or give you ideas for developing your own programs.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
ACCESS	Indochinese Refugees	Mr. Nguyen Gia	Indochinese Refugee Assistance Center 6970 Linda Vista Rd. P.O. Box 11324 San Diego, CA. 92111 ([illegible]911	Information, referral, and employment related services--Title XX, social services for Indochinese. English language and employment training. HEW career planning, immigration, naturalization assistance--RETC Title VI. Languages spoken: Vietnamese, Cambodian Laotian, Hmong.

American Language Program	Orange County Community Adults	Sunny Laub, Dir.	Rancho Santiago Language & Assessment Center 1381 W. 17th St. Santa Ana, CA. 92706	Pre-employment/pre-vocational training program. English for Indochinese refugees GED preparation, adult basic education classes.

Asians for Job Opportunities in Berkeley, Inc. (AJOB)	Socioeconomically Disadvantaged Asians in Berkeley	Ton Leong, Jr. Ph.D.	Asians for Job Opportunities in Berkeley, Inc. 1617 University Ave. Berkeley, CA. 94703 (415) 548-6700	Employment and social services: pre-employment, employment counseling, immigration, health, mental health, legal, educational and career counseling; job search skills, on-the-job training program, English As A Second Language.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Assessment & Referral Center	Orange County Community Adults	Lynne Stedman, Dir., ARC	Rancho Santiago Community College District, Language & Assessment Center 1301 W. 17th St. Santa Ana, CA. 92706	Vocational counseling, assessment, and job placement for all CETA eligible residents of City of Santa Ana and other community members.
A Vocational/Career Counseling Program for Limited and Non-English Speaking Indochinese	LES/Nes Indochinese	Patricia Hawkins Katz Project Director	San Jose City College 2100 Moorpark Ave. San Jose, CA. 95128 (408) 298-2181	July 1, 1981 - June 30, 1982 San Jose City College will develop a comprehensive career/vocational counseling course designed to meet the specific linguistic and cultural needs of LES/NES Indochinese refugee students.
Chinatown Resources Development Center	Asians	David Hemphill Myriam Chen	Chinatown Resources Development Center 615 Grant Ave., 4th Fl. San Francisco, CA. 94108 (The Employment Unit) (415) 391-7583	Vocational English as a Second Language, on-the-job training program, job market exposure program and work experience/ESL training program. Curriculum and staff development.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCES	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Consumer Education for Indochinese Oct. 1980-1981 HEW, Consumer Education	Indochinese High School Students	Doris Prince	Office of the Santa Clara County Superintendent of Schools 100 Skyport Dr. San Jose, CA. 95110	Program researches specific topics, uses Indochinese high school students as primary target, gets them involved in preparing slide-tape packages on basic survival skills, and trains them in consumer survival skills.
English Language and Employment Services for Indochinese Refugees	Indochinese refugees	Jim Martois	Long Beach City College 1305 E. Pacific Coast Highway Long Beach, CA. 90806	VESL/vocational training; specific ESL/job development/assessment services.
Foothill-DeAnza Occupational Training Institute	Unemployed residents of Santa Clara County	Hector Saldana, Dir. Judy Lorenzo, Intake Counselor	Foothill-DeAnza Community College District	Basic skills, vocational training; counseling, job preparation and placement provided.
Occupational Training Institute	Indochinese/Spanish	Al Guevara, Counselor	Foothill-DeAnza Community College District 850 W. McKinley St. Sunnyvale, CA. 94086 (408) 245-2382	Provides free job training along with placement assistance and academic credit in the following areas: machine tool operator, office and clerical workers, electronics assembly, semi-conductor operator, quality assurance inspection.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCES	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Friends of the Pilgrims	Indochinese Refugees	John Hughes	Friends of the Pilgrims Rt. 1 South Box 360 Half Moon Bay, CA. 94019 (415) 726-2468	A non-profit program designed to teach refugees agricultural and language skills. The organization plans to open a cooperative farm to teach the refugees how to grow Christmas trees, peas and pumpkins and to care for livestock.
Indochina Job Center	Indochinese Refugees New Arrivals - 190 days and under at time of intake.	Sharon Cloud, Supervisor	Indochina Job Center 2130 E. 1st St., Suite 115 Santa Ana, CA. 92705	Orientation/World of Work, employability assessment, job counseling, information and referral, job placement. Orientation and W of W is for all new arrivals. All other services are for all of Orange County Indochinese refugee new arrivals except those in west county--Huntington Beach, Seal Beach, Fountain Valley, Westminster, Garden Grove.
Indochinese Assistance Center	Indochinese Refugees in Sacramento	Dinh Nguyen, Director	Interfaith Service Bureau 4785 17th Avenue Sacramento, CA. 95820 (916) 454-3021	Information - referral: health related services. Individual, group and family counseling. This center gives special attention to the elderly, disabled, and unaccompan[illegible] persons.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Indochinese Bilingual Teacher Training Program	Indochinese Students Bilingual Teachers	Dr. Allan Friebel, Assoc. Dean To Thi Dien, Coordinator	San Jose State Univ. School of Education San Jose, CA. 95192 (408) 277-2674	The objective for the first year is to design curricula for an emphasis in Indochinese culture for basic teacher training programs, both multiple and single subject. The second year will begin training for the students. Recruit/train bilingual teachers to work with Indochinese students/get them credentialed.
Indochinese Cultural and Service Center	Indochinese	Christopher Glenn	IC & SC 1607 N.E. 41st Ave. Portland, OR 97232 (503) 288-6206	Currently developing The Glenn Occuptional Scales for Indochinese. Will measure job interests and aptitudes in a way made relevant for the current U.S. Indochinese refugee population. Completion date Sept. 30, 1981.
Indochinese Document Evaluation, Translation, and Career Development Center	Indochinese Refugees	Nguyen Thi Anh Ed. D. George La Due	Center for Applied Research and Evaluation P.O. Box 20348 Long Beach, CA. 90801 (213) 479-0831 (213) 430-1105	1. High School Equivalency evaluations 2. Educational Document evaluations; post-secondary through graduate level. 3. Employment evaluations. 4. Skills recertification evaluations. 5. Specialized reconstruction evaluations for persons with partial or missing documents. 6. Certified translations of Indochinese, French & Chinese documents. 7. Career development and counseling services. 8. Authenticity verification and legal services for agencies as requested.

SECTION: SUCCESSFUL "MODEL PROGRAMS

PROGRAM	TARGET AUDIENCES	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Indochinese Orientation Employment Program	Indochinese Refugees	Mike Campbell	Indochinese Orientation Employment Program 825 12th St. San Diego, CA. 92102	English as a Second Language, skills training, job placement. Languages spoken: Vietnamese, Cambodian.
Indochinese Program	Indochinese Refugees	John Taleifi Trinh Hiep	Los Angeles Harbor College 1111 Figuaroa Place Wilmington, CA. 90744	Vocational training, VESL, job counseling, job development.
Indochinese Refugee Assistance Program (IRAP)	Indochinese refugee adult students	Mrs. Virgil H. Price Fremont School Principal	Fremont School R #32 2420 N Street Sacrmento, CA. 95816 (916) 454-8717	Prevocational ESL, vocational training, bilingual counseling and assessment.
Indochinese Program	Professional and paraprofessional counselors	Bien Van Nguyen, Director	University of Southern California College of Continuing Education Los Angeles, CA. 90007 (213) 743-7906	Training in career advisement, adult education, and networking for paraprofessional and peer counselors who work with unemployed or underemployed Indochinese refugees.

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Indochinese Refugee Assistance Program (IRAP)	Indochinese students preparing for entry level jobs in SJCC and Evergreen Valley College Vocational Training Programs	Eugene S. Long, Ph.D. Office of Instruction	San Jose City College 2100 Moorpark Avenue San Jose, CA. 95128 (408) 298-2181	Vocational training in electronics, machine technology, drafting, business-clerical skills and job-related Vocational English as a Second Language.
Indochinese Refugee Employment Program (IREP)	Southeast Asians in Santa Clara County	Helen Hansen	Catholic Social Services 1275 The Alameda San Jose, CA. 95126 (408) 249-2541	Vocational and English language bilingual training.
Indochinese Refugee Employment Program	Indochinese refugees	Mr. Michael Hinsley	Cat[illegible]al Services 2175 The Alameda San Jose, CA. 95126	Career counseling, job placement, network building.
Indochinese Resettlement and Cultural Center	Indochinese Refugees	Y Klong-Adrong	999 Newhall St. San Jose, CA. 95126 (408) 249-7900	Assessment, information and referral, escort and outreach, interpretation, translation, immigration assistance, emergency services, employment orientation and placement.
Indochinese Employment & Training Program	Indochinese Refugees	Bette Flores	Catholic Social Service 5890 Newman Ct. Sacramento, CA. 95819	Job development; ESL; vocational training; on-the-job training.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Indochinese Training Project	Indochinese refugees with ESL literacy to 400	Terrie Pon, Project Supervisor Dianna Yee, Counselor	San Francisco Community College District 1311 Sutter Street San Francisco, CA. 94109	ESL and business vocational training; career educational counseling; job placement.
Job Opportunities for Indochinese (JOIN)	Vietnamese, Lao, Hmong, Chinese, Chinese/Vietnamese	Art Olguin	Chaffey Community College 5885 Haven Avenue Alta Loma, CA. 91701	Employment services; counseling, placement, referral, follow-up; English language skills development; vocational training.
La Puente School District Vocational ESL	LES Adults/Students	Nick Kremer	Valley Vocational Center 320 N. Willow La Puente, CA. 91740 (213) 968-4638	Offers training in 25 different vocations to over 3000 adults, and vocational English as a Second Language for students with very limited language ability who are training for entry level jobs in upholstery, welding, and body and fender. Vocational counseling and evaluation.
Los Angeles Unified School District Indochinese Vocational Project	Indochinese Refugees	Dr. Thu-Diem Vu Mr. Phat Mekeara	Abraham Friedman Center 1646 S. Olive St., Rm. 225 Los Angeles, CA. 90015 (213) 742-7731	Bilingual education and vocational counseling; ESL; vocational training in industrial and metal trades, electronics, automotive trades, drafting, business education; job development and placement; and on-the-job training programs.

SECTION SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
MEC/North Orange County Community College District	LES Students	Cynthia Coad	MEC/North Orange College District 1020 S. Anaheim Blvd. Suite 105 Anaheim, CA. 92805 (714) 635-8560	Offer a multi-cultural course "Introduction to Office Occupations and Communication Skills." - emphasis on language development, communication skills; introduction to basic remedial education and basic office procedure. MEC also offers VESL as a supportive service to machine shop and electronic students.
Multilingual Program	19 school districts in Alameda County	Lynell Burmark-Parasuraman	685 A Street Hayward, CA. 94541	Hotline on bilingual/ESL; materials (Vietnamese) development; workshops.
New Horizons	Displaced Homemakers Re-entry Women Nontraditional Majors Disadvantaged ESL/NES Students (Vietnamese and Hispanic) Academically Disadvantaged Students	Diane Van Hook	Santa Ana College 17th at Bristol Sts. Santa Ana, CA. 92706 (714) 667-3143 (714) 547-1712	Tutorial services for vocational and ESL vocational students; displaced homemakers component; counseling/career planning for nontraditional vocational majors at SAC; re-entry program for women wishing to resume their schooling; outreach component to high schools and community businesses. Services offered in English, Spanish and Vietnamese.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
New Horizons Counseling Center	Indochinese Refugees	Diane Van Hook/Coord. Phong Nguyen-Translator	Santa Ana College 17th & Bristol Santa Ana, CA. 92706 (714) 547-6353	Academic and career planning; help with financial aid forms; change of status and personal counseling; referrals to all services and resources in Orange County; tutoring; ESL.
Pacific Asian Consortium in Employment (PACE)	Asian and Pacific Islanders	Kerry N. Doi, Executive Director Enrique B. Delacruz, Ph.D., Asst. Director	1851 S. Westmoreland 2nd Floor Los Angeles, CA. 90006 (213) 748-8431	Offers services in the areas of ESL/clerical training; on-the-job training and direct job placement; child care; housing, rehabilitation and home security.
Pacific Asian Latino Training Center	Pacific Islanders, Asian, Latinos	Robert Torres-Stanovik, Dir. Amy Izuno Okamura, Asst. Dir. Alfredo Velasco, Asst. Dir.	PALTC 1031 25th St., Suite E San Diego, CA. 92102 (714) 235-4270	Federally-funded paraprofessional mental health training project. Offers community college credit courses geared toward bilingual, bicultural individuals, career and and education counseling, some stipends, and a year-long training program for those interested in earning a certificate in mental health.

SECTION: SUCCESSFUL "MODEL" PROGRAMS

PROGRAM	TARGET AUDIENCE	DIRECTOR/ CONTACT PERSON	AFFILIATION	SERVICES
Peralta Colleges Indochinese Program	Southeast Asian Refugees	Janet Porter Tiffany Project Director, Refugee Programs	Laney College 900 Fallon St. Oakland, CA. 94607	ESL training including literacy levels through high intermediate vocational ESL. Program also coordinates with the County of Alameda IRAP project which provides vocational training, vocational counseling and job devlopment services.
Resettlement Program	Refugees	Ronald Lovoto Program Director	USCC Resettlement Office 2175 the Alameda San Jose, CA. 95126	General resettlement services: temporary and permanent housing, family reunification, sponsor information and referral; career/employment advising; job development.
San Diego State Univ. Indochinese Teacher Training Program	Indochinese refugees, Vietnamese, Cambodian Lao, Lao-Hmong	Dr. John R. Williams	College of Education SDSU San Diego, CA. 92182	Assists students with at least 2 years of college in obtaining Clear Credential in multiple or single subject.
Title VII Indochinese Interdisciplinary Bilingual Education Program	Indochinese teachers (Vietnamese, Cambodian, Laotian)	Dr. Julie M.T. Chan	CSULB/School of 1250 S. Bellflower Blvd. Long Beach, CA. 90840	Teacher training for Indochinese junior/senior students. Retraining for Indochinese teachers who have been credentialed and have previously taught; staff development for non-Indochinese school personnel K-12 who work with Indochinese students.

MULTI-MEDIA MATERIALS

The following is a list of cassettes, video-tapes, and slideshows that have been developed for Indochinese refugees and for personnel who work with them.

TYPE: SLIDESHOW

Title: Bridging Cultures: Images of Southeast Asian Refugees

Source: Asian American Community Mental Health Training Center
1300 West Olympic Blvd., Suite 303
Los Angeles, CA. 90015

Cost: $100 purchase
27 minutes, 140 slides and tape

Description:

The Slideshow is intended as a "macro" approach for education on the Southeast Asian Refugees. As a general overview of the refugee experience it covers the history of the flight, government policies, the response of the American people, the response of the Southeast Asians to America, mental health problems, cultural background, and expectations for the future.

The 140 slides are accompanied by a tape narration with music. It is intended as a general introduction to the broad scope of issues facing the refugees.

Key questions are raised in the presentation to encourage deeper probing into understanding the refugees.

TYPE: VIDEOTAPE

Title: Bridging Cultures: Mental Health Issues of Southeast Asian Refugees

Cost: $100 - 30 minutes, 3/4" color videocassette

Description:

The Videotape provides a "micro" view of the refugee experience in America, zeroing in on social work practice and mental health problems.

The videotape illustrates an initial counseling session between a social work therapist and a Vietnamese client. Through this cross-cultural interaction, social work techniques and cultural responses are highlighted. The reactions of the therapist and other Asian human service workers serve to further underscore the response of the refugees.

Guidelines for use of the videotape are provided which include study questions about the issues presented and other underlying questions which students and workers may wish to further explore.

TYPE: VIDEOTAPE SERIES

Title: Cross Cultural Understanding
Dr. Tran Van Mai

Part I: Basic Concepts - 17 minutes
Part II: Cultural Differences - 23 minutes
Part III: Practical Implication - 23 minutes

Source: Clifford Mendoza
Specialist, Multicultural Education
Community Relations Division
San Diego City Schools
Education Center
4100 Normal Street
San Diego, CA. 92103

Cost: Duplication is free if you provide the video cassettes.
(3/4", 3 tapes 30 minutes each).

Description:

The program features Dr. Tran Van Mai. Dr. Mai has served as a consultant for the State of California Department of Education and has worked for ten years in the field of counseling and mental health in Vietnam, the Philippines, and the United States. Dr. Mai attended the Universities of Dalat and Hue in Vietnam and the University of Santo Tomas in Manila, Philippines, where he received his Ph.D. in philosophy.

In Parts One and Two of this three-part video program, Dr. Tran VanMai offers an analysis of the basic concepts of Eastern and Western religion and philosophy and explain how they lead to cultural differences.

In Part Three, Dr. Mai relates these cultural differences to an understanding of the Indochinese. He gives concrete examples of the impact of cultural differences on the Indochinese in the United States. Dr. Mai also suggests ways in which we, as teachers, counselors, and administrators can assist the Indochinese in their efforts to adjust to Western culture.

TYPE: VIDEOTAPE SERIES

Title: "I Want To Know"

Source: Center for Applied Linguistics
Publications
3520 Prospect Street, N.W., Washington, D.C. 20007
(202) 298-9292

Cost: $120 each: all 13 $1400.

Description:

The thirteen tape series cover a variety of subjects, supplying practical, immediately useful information in both Vietnamese and English to help ease the hardships of resettlement. Each tape is devoted to a single subject, presented as a panel discussion between a Vietnamese refugee, an American expert, and a Vietnamese bilingual/bicultural moderator. Available on 3/4" color cassettes or 1/2" black and white open reel.

1. Finding a Place to Live
2. Sources of Assistance
3. How to Get Around in America
4. American Customs and Manners
5. Feeding and Clothing My Family
6. Health Care
7. My Legal Status
8. Job Opportunities
9. How best to Learn English
10. Schools for My Children
11. Experiences of Immigrants from Other Countries
12. Experiences of Long-Time Vietnamese Residents in America
13. American Government and Law

TYPE: CASSETTE

Title: Job

Source: CAM-LA-VIE Association
40 S.W. 202 Street
Oklahoma City, Oklahoma 73139

Cost: $5.95 plus shipping charge

Language: Vietnamese
Cambodian
Laotian

Description:

The tape provides information on general work day, salary, sick leave, holidays, vacations, good work and habits. It is suggested that it is beneficial to provide a visual demonstration while playing the tape.

TYPE: SLIDESHOW

Title: Jobs in America

Source: Ann R. Morton, Jobs in America Director
Portland Community College
12000 S.W. 49th Avenue
Portland, Oregon 97219
(503) 244-6111

Cost: 1 complete show (one occupation) includes carousel with 50-60 slides, tapes in 7 languages, English script and vocabulary sheet. $50.
1 set of slides in carousel (one occupation) without tapes $25.
1 individual tape (one occupation, one language) $5.

Complete package-15 shows which includes 15 carousels containing a total of 886 slides; 105 cassettes with narrations for each show in English, Cambodian, Hmong, Laotian, Mien, Spanish and Vietnamese; scripts of the English narrations; and vocabulary sheets to accompany the English narrations. $500

Description:

Jobs In America is a series of 15 slide-tape shows designed to present vocational information to persons of limited English-speaking ability. Each 6 to 8 minute show deals with a specific job and consists of approximately 60 color slides showing persons engaged in the work.

Cassette tapes in English and six other languages accompany each show. The narration describes the nature of the work and gives basic facts about places of employment, tools and equipment used in the work, training required, opportunities for advancement, employment outlook, earnings and working conditions. Vocabulary sheets explaining difficult or technical English words and phrases are available for discussion prior to viewing the shows.

Unit 1	Automobile Mechanics
Unit 2	Carpenters
Unit 3	Electronics Assemblers
Unit 4	Clothing and Machine Operators
Unit 5	Office Workers
Unit 6	Machinists
Unit 7	Licensed Practical Nurses
Unit 8	Welders
Unit 9	Teachers Aides
Unit 10	Data Entry Operators
Unit 11	Cooks
Unit 12	Beauticians
Unit 13	Dental Assistants
Unit 14	Building Maintenance Workers
Unit 15	Drafters

TYPE: VIDEOTAPE SERIES

Title: San Jose City College Videotape series on "Understanding the Vietnamese Student."

Source: San Jose City College
2100 Moorpark Avenue
San Jose, CA. 95128

Cost: Reproduction is free if you provide the 1/2" video cassettes.

Description:

A series of four video-tapes covering the following topics:

"The Vietnamese Community in Santa Clara County and Its Impact on The Community Colleges" - Tran Cong Thien.

"The Progressive Steps of Vietnamese Philosophy" - Kim Dinh.

"Indochina: Its Countries and People" - Dr. Do Ba Khe

"Higher Education in Vietnamese - Possible Problems Students May Face in American Schools - Dr. Le Van.

VIII. APPENDIX

APPENDIX A: Tuition Information Regarding Community College Refugee Students

APPENDIX B: Theories of Vietnamese Career Development

APPENDIX C: Search Procedures Used in Vietnamese Career Education Project to Locate Career Assessment Instruments

APPENDIX D: Job Development Techniques for Counselors

APPENDIX A

CHANCELLOR'S OFFICE
CALIFORNIA COMMUNITY COLLEGES
1238 S STREET
SACRAMENTO, CALIFORNIA 95814
(916) 445-8752

December 3, 1980

TO: Superintendents/Presidents
Directors of Admissions
Financial Aid Advisors
EOPS Advisors

FROM: Legislative and Legal Units, Chancellor's Office

SUBJECT: Waiver of Nonresident Tuition for Refugee Students

When AB 2619 (Chacon) failed passage this last August, the Chancellor's Office realized that future legislation may be needed to alleviate the substantial cost for postsecondary education imposed on those refugees who had met the California one year residency requirements and yet received no waiver for the nonresident tuition fee. Two months, September and October, were spent researching the issue through a telephone survey of community colleges with high concentrations of refugees, discussing the problem at five statewide workshops with the Directors of Admissions, and using the forum of the Governor's Task Force and Advisory Citizen's Council on Refugees as a sounding board. Meetings were also held with representatives from the Department of Social Services, the Office of Refugee Affairs, Assemblyman Chacon's and Senator Rodda's Offices, the UC and CSUC Legislative Offices and with the Chancellor's Office Financial Aid Specialist.

After much discussion and research, the Chancellor's Office has discovered that recent federal legislation (Refugee Act of 1980) coordinated with the California Education Code (Section 68076) and Immigration and Naturalization Services' procedures, means that legislation will not be necessary this coming year. The results for refugee students and the community colleges will essentially be the same as if AB 2619 had passed. The refugees now are able to adjust their status with INS to that of a permanent resident after living only one year in the United States. They then receive Form I-181 from INS as proof of resident status. Therefore, when a refugee has Form I-181 and proof of meeting California's residency requirements, the refugee should be classified as a resident.

We hope that this information and the attached memo helps to clarify this issue, do not hesitate to call Staff Counsel, Catherine Close-Kaufman (916) 445-0103 or Arnold Bray or Moni Van Camp (916) 445-8752 of the Legislative Unit.

Attachment

I. PROBLEM STATEMENT

A. History

Since the statutory repeal date of June 30, 1980, Education Code Section 68076.6 is no longer operative. An attempt was made to pass another piece of legislation that would have basically extended the provisions of Section 68076.6 (AB 2619 (Chacon)). This legislation did not pass.

The question now for many California Community College districts is when, how and why do we grant refugee aliens the status of resident classification for tuition benefits at California Community Colleges? This memorandum will discuss the possible methods of classification, and offer some possible solutions to college administrators dealing with these students.

B. Resident Classification Generally

The Education Code requires that: "Each student shall be classified as: ...(b) a district resident, nondistrict resident or nonresident at a California Community College." (Section 68040). The Education Code further defines a district resident as "...a resident who has residence within a district [illegible] the state." (Section 68019). Section 68020 defines nondistrict resident as:

> "... a resident who does not reside within a district in the state, or a student who, (a) within 39 months period immediately preceding the residence determination date, was graduated from a high school which is situated in territory not within a district, and (b) whose parent resides in such district."

A nonresident is defined as "a student who does not have residence in the state for more than one year immediately preceding the residence determination date." (Section 68018).

In addition, the Education Code provides:

> "A 'resident' is a student who has residence, pursuant to Article 5 (commencing with Section 68060) of this chapter in the state for more than one year immediately preceding the residence determination date." (Section 68017).

Residence determination date is defined as "a date or day established by the governing boards for each semester, quarter, or term to determine a student's residence." (Section 68023)

Finally, Section 68076 provides:

> "A student who is an adult alien shall be entitled to resident classification if he has been lawfully admitted to the United States for permanent residence in accordance with all applicable laws of the United States; provided, that he has had residence in the state for more than one year after such admission prior to the residence determination date for the semester, quarter or term for which he proposes to attend an institution."

II. FEDERAL LAWS

A. Aliens and Residence Generally

The U.S. Constitution provides that the federal government has exclusive power to regulate immigration and naturalization (U.S. Constitution, Article I, Section 8, cl.4). This means that the classification of aliens is a federal determination. The Immigration and Nationality Act (8 U.S.C. Section 1101) defines alien as "any person not a citizen or national of the United States." There are two classes of aliens: immigrant aliens and nonimmigrant aliens. The primary distinction between the two classes is that only immigrant aliens (subject to a few exceptions) are eligible to become naturalized citizens of the United States. This is because aliens who are classified as nonimmigrant aliens are considered by the federal government to be in the United States only temporarily, whereas immigrant aliens are admitted under a quota system, or as refugees, and with the intent to become permanent residents of the United States. Therefore, residency requirements, either explicitly or implicitly, speak only to immigrant aliens.

B. Specific Laws Regarding Refugees

When people desire to enter the United States to become permanent residents, they must be classified as either an immigrant alien falling within a quota system, or as a refugee immigrant alien. There are three pieces of federal legislation that deal specifically with refugees:

1. Refugee Act of 1980 (P.L. 96-212, 8 U.S.C. Section 1157ff). This law applies to refugees generally, regardless of country of orgin. It reduced the period a refugee must be present in the United States before applying for permanent resident status from two years to one year.

2. Indo-Chinese Adjustment Act of 1977 (PL 95-145, 8 U.S.C. Section 1255 n+). This law provides for the adjustment of status of aliens from Vietnam, Laos, and Cambodia. Originally, the law required physical presence in the United States for two years to be able to be classified as a permanent resident. With the enactment of the Refugee Act of 1980 (PL 96-212, 8 U.S.C. Section 1157 ff), the requirement was changed to physical presence in the United States for one year.

3. Cuban Adjustment Act (P.L. 89-732 and P.L. 94-571, 8 U.S.C. Sec. 1255 n+). This law also originally required physical presence in the United States for two years, but it was also amended by the Refugee Act of 1980 and now requires only one year of physical presence in the United States to be able to get a classification of permanent resident.

C. Procedure.

It is necessary to outline the procedure whereby someone is confirmed as a permanent resident alien by Immigration and Naturalization Services (INS). Most refugees enter the United States as immigrant aliens and receive a status classification of conditional entrant. At the end of one year in the United States such persons may apply for adjustment of their status to permanent resident status (Refugee Act of 1980).

If accepted, the refugee receives a Form I-181 and the date on this form is not relevant because it may differ from INS office to INS office. The Form I-181 shall be considered proof of permanent resident status for the refugee and should be accepted as such by everyone. Within a six-month period after the Form I-181 is received, the refugee gets his "green card." This green card basically identifies the individual as a permanent resident of the U.S. from the date of his entry into this country. The "roll-back" dating procedure for the green card is authorized by the "Indochinese Adjustment Act, 1977" and the "Refugee Act of 1980." The issuance of a green card is purely ministeral after the Form I-181 is granted

Therefore, under the Refugee Adjustment Act of 1980, refugees no longer have to wait two years to be eligible for a green card. At the end of one year in the United States, refugees can get their Form I-181 and it may be considered proof of permanent resident status. (See Appendix).

III. APPLICATION OF FEDERAL IMMIGRATION LAWS TO CALIFORNIA STATE INSTITUTIONS OF HIGHER EDUCATION

A. General Policy

The Education Code provides that University of California, California State University and Colleges, the Maritime Academy and California Community Colleges shall charge tuition fees to nonresidents (Sec. 76140). The policy behind charging tuition fees to nonresidents is that since the state does not pay any of the educational costs of these students, the students must pay. The state does not pay because nonresidents cannot be counted in ADA for state reimbursement.

Therefore, an alien must first prove U. S. residency by holding a Form I-181 or a green card, and then must also provide residence in California for at least one year prior to the residence determination date for the academic term in which the person would start his classes. (Education Code Secs. 68040, 68017, 78023, 78076).

Therefore, any alien desiring to attend California community colleges and receive the tuition free benefit must: (1) have a Form I-181 or a green card; and (2) have been in California for at least one year. There is also the possibility that nonresidents may be exempted from a tuition fee under Education Code Sec 76140. Administrators should be familiar with this section as amended by Stats. 1980, Ch. 789.

3. Refunding

Many of the community college districts collected nonresident tuition from refugees who held the Form I-181 during the fall semester, 1980. This tuition should be refunded to the qualified student who petitions for the refund. In order that the students petition be considered valid, the student in question must meet the California residency requirement as of the residency determination date of the fall term. The hours of attendance generated by these students must be transferred from nonresident column to district resident column of CCFS-320 as submitted for this year to the Chancellor's Office.

Below are questions regarding the permanent residency status of refugees asked by the Chancellor's Office Staff Counsel, Catherine Close-Kaufman of Mr. John K. Bostrum, Assistant District Director of Examinations, Immigration and Naturalization Service, San Diego. His answers have been verified by the Western Regional Office of INS in San Pedro, California as being applicable throughout the state.

QUESTION: 1. Is a refugee from Vietnam, Cambodia, or Laos, who holds Form I-181 lawfully admitted for permanent residence?

ANSWER: Yes, a refugee from Vietnam, Cambodia, or Laos who holds Form I-181 is lawfully admitted for permanent residence. The I-181 is issued to the refugee after he has completed all requirements for adjustment of status to permanent resident, subject only to a post audit review of his file. Prior to August 28, 1980, this office was issuing a version of Form I-181 which stated only that the individual had an application pending and which bore no stamp. On or about August 28, we began issuing Form I-181 which states that the application has been approved and which bears the stamp in purple ink: "Processed for I-555, temporary evidence of lawful admission for permanent residence..." This was a procedural change only. A refugee in possession of either of these versions of Form I-181 may be considered to have been lawfully admitted for permanent residence. It should be noted that when an alien who enters the United States as a "refugee" or "conditional entrant-refugee" is adjusted to permanent resident the date of his admission for permanent residence is retroactive to the date of his original entry into the United States as a refugee or conditional entra[illegible] This applies only to refugees and conditional entrants, however, and not to aliens who entered the United States as visitors, students, or other nonimmigrants, and later adjust status to permanent residents.

QUESTION: 2. Is any other alien who holds Form I-181 lawfully admitted for permanent residence?

ANSWER: An alien, other than a refugee, who holds an I-181 is not necessarily admitted for permanent residence. An alien, other than one who originally entered as a refugee, who becomes a permanent resident, and who does not yet have his alien registration card ("green card"), will have a stamp in purple ink in his passport. The stamp reads "Processed for I-551, temporary evidence, etc..." An alien in possession of an I-181 bearing a purple stamp which reads "Application for Adjustment of Status was filed at SND on (date) valid to (date). Not Valid for Border Crossing" is not admitted for permanent residence, but only has an application on file, which may or may not be approved.

QUESTION: 3. Is an alien who holds Form I-94, which has the notation, "Processed for I-555 temporary evidence of lawful admission for permanent residence," lawfully admitted for permanent residence?

ANSWER: Yes, an alien who holds Form I-94, which has the notation "Processed for I-551, temporary evidence of lawful admission for permanent residence..." is lawfully admitted for permanent residence. In addition to the stamp in purple ink, the I-94 should have a photograph of the bearer and a raised seal. This is known as a "temporary I-551," and is usually issued to an alien who has filed an application for a duplicate card, but has not yet received it.

QUESTION: 4. What other refugees are lawfully admitted for permanent residence?

ANSWER: There are aliens admitted as refugees from countries other than Vietnam, Cambodia, or Laos, and they are processed in essentially the same manner as the Indo-Chinese refugees. The information in number 1, above, also applies to them. It should be noted that, while a refugee is eligible for adjustment to permanent resident one year after his admission to the United States as a refugee, it is not automatic, and the alien should produce Form I-181 as evidence of his adjustment.

There is another classification of aliens which you may encounter. This group consists of aliens who are not refugees, but are "political asylees." These are aliens who entered the United States as visitors, students, or under other non-immigrant classifications, and were later granted political asylum in the United States. A political asylee will have an I-94 with the notation "Granted political asylum..." on the reverse. These individuals are not admitted to permanent residence.

APPENDIX B

Theories of Vietnamese Career Development

All career guidance has a theoretical base, even if the specialists providing that guidance don't call it a "theory" as such. Decisions are made, and procedures are developed on some philosophical basis. For many career guidance programs, this theory remains implicit, that is, it is never written down or communicated to others.

Many of the most effective career guidance specialists have discovered that their work is easier and their guidance is more effective when the theory they use is made explicit. They have found that by developing, stating, and even writing down their theory, daily decisions (and long-range decisions as well) become easier to make. Accountability becomes easier because each activity can be defined and traced to a purpose and an outcome. This need for an explicit theoretical base also holds true for career guidance provided to Vietnamese clients.

The research team and advisory group of the Vietnamese Career Education Project chose to examine several of the more promising career development theories in order to see if these theories applied in the real-life career development of most Vietnamese--at least those living in the United States. In chosing the theories of inclusion here, the team decided that those theories had to be consistent with known facts about Vietnamese and their experiences, be testable with Vietnamese individuals, be comprehensive and flexible without being naive or overly elaborate, be understandable and easily communicated, and suggest practical strategies that would be of immediate use to guidance personnel and their Vietnamese clients.

Among the career theories reviewed were accidental or chance theory, trait-factor theory, developmental theory, decision-making theory, economic theory, sociological theory, personality theory, and social learning theory. Not surprising, all of the theories contained some features that applied to typical Vietnamese career development. Table 1 presents the assumptions of the theories with their implications for career guidance.

The researchers selected two of the theories (personality and social learning) for study. Based on interviews with Vietnamese men and women, Project Staff adapted the theories to Vietnamese career development. Here are the highlights of those two.

Personality Theory of Career Development

The so-called personality theories make certain assumptions:

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1. Individuals develop needs in early childhood.
2. Based on these needs, individuals can be clustered into certain personality types.
3. Since people seek to satisfy their needs in their choice of vocations, personality types tend to cluster in certain vocations.
4. People should choose a career area appropriate for their personality type.

According to Dr. John Holland, a professor at Johns Hopkins University, most Americans can be grouped into six personality types: realistic, investigative, artistic, social, enterprising, and conventional. Table 2 describes these six categories. While all personality types can be present in a work environment, that environment is usually dominated by a particular personality type. Each work environment tends to have the types of problems and stresses that can be adapted to by that particular personality type.

Project staff collected evidence to support the idea that Vietnamese who have been living in the United States can identify themselves as belonging to these six types. Of course, part of the reason for this successful "fit" is due to the wording and choices of the instrument used (Holland's Self-Directed Search) in the project research. Part is no doubt due to the American environment forced upon them. If Vietnamese were studied in Vietnam (in other than American-run settings), the results could be different. Nevertheless, this personality theory appears to be of use in helping Vietnamese with their career development in the U.S.A.

Application of Personality Theory to Career Guidance of Vietnamese

1. Vietnamese clients can be helped to recognize their needs.

2. They can be introduced to the various personality "types," including their own.

3. The idea of "lifestyle" and its interrelationship with one's work can be discussed. This can include the kind of social and physical environment in which your Vietnamese clients would like to live and work, the types of people with whom they enjoy interacting.

4. Clients should be exposed to various work environments and personality types in order to gather information for their choices.

5. If they desire an occupation that doesn't necessarily suit their personality type (according to the measure you use), you can help them recognize the advantages and disadvantages of making that choice anyway.

6. Since people can and do change personal characteristics based on learning, Vietnamese clients can learn ways of improving certain skills (e.g., speaking aloud in groups) that could make them feel more at ease in situations that call for those skills, and thus show characteristics of different personality types.

Social Learning Theory of Career Decision Making

The second theory selected for the project is the social learning theory of career decision-making. The theory was developed under the leadership of Drs. Anita Mitchell, G. Brian Jones, and John Krumboltz as part of a study conducted by the American Institutes for Research. Its basic assumption is that an individual's career development occurs through a learning process that is very complex, one that is a continuous interaction between the individual and the events and conditions of his or her social environment. As applied to Vietnamese, the theory makes several assumptions.

1. Vietnamese interpret events and link them in their minds with things that happened to them in the past and things they expect will happen to them in the future. They act or delay acting on their careers based on what they predict will be the effect of their actions.

2. Four key factors influence the nature of Vietnamese career decision-making:

   Genetic endowment and special abilities, such as sex, physical characteristics and handicaps, intelligence muscular coordination, and musical and artistic ability.

   Environmental conditions and events, such as the war and subsequent departure from Vietnam, employment and training opportunities, hiring practices, physical disasters, significant people in the Vietnamese individual's life, cultural traditions and social and technological changes in their environment both in Vietnam and in the United States.

   Learning experiences of two types:

   "Instrumental" learning experiences in which the individual acts on the environment to produce certain consequences, e.g., the Vietnamese learns that when he/she assertively asks for help in this country, his/her needs are usually met.

   "Associative" learning experiences in which the individual's pattern of response is a reaction to forces in the environment, e.g., the Vietnamese learns by observing what happens to someone else.

   Task approach skills, the set of skills, mental processes, and emotional responses that Vietnamese individuals bring to each new task or problem they face.

As these four factors interact in a Vietnamese person's experiences, three types of outcomes occur. "Self-observation generalizations" result when, as an outcome of learning experiences, Vietnamese observe their own performance, make comparisons, and form generalizations about what they did. A statement such as "I'll probably never write English as well as an experienced American author, but I write better than most of my friends" is a self-observation generalization. These generalizations may or may not be accurate. People tend to remember generalizations more readily than the observations on which they are based.

The second outcome of the interaction of factors is new or altered task approach skills (number 4 above) as the individual learns to cope with the environment, interpret it in relation to his or her self-observation generalizations and make predictions about future events.

The final outcome resulting from the interaction of the personal and social factors is action on the part of the client. Examples include applying for a specific job, accepting a training opportunity, or changing a college major.

The social learning theory of career decision-making suggests a number of propositions that explain how self-observation generalizations are acquired. For example:

1. A Vietnamese is more likely to express a preference for a course of study, an occupation, or the tasks of a field of work if he or she
   - o has been positively reinforced for engaging in activities related to his course, occupation, or field of work.
   - o has observed a valued role model being reinforced for these activities.
   - o has been consistently positively reinforced by a valued person who models or advocates engaging in these activities.
   - o has been exposed to positive words and images (e.g., pictures) associated with these activities.

Or conversely:

2. A Vietnamese is less likely to express a preference for a course of study, an occupation, or the tasks of a field of work if he or she

- has been punished or has not been reinforced for engaging in activities related to this course, occupation, or field of work.

- has observed a role model receive punishment and/or little or no reinforcement for engaging in these activities.

- has been consistently positively reinforced by a valued person who expresses negative opinions about the activities or persons who engage in them.

- has been exposed to negative words and images associated with those activities.

Application of the Social Learning Theory to Career Guidance of Vietnamese

1. The social learning theory assumes that Vietnamese should be taught to understand the conditions, events, and people that determined their choices and actions in the past and to understand those impacting on their present choices.

2. Vietnamese clients should be assisted to consider the many career alternatives actually open to them and taught that it is possible for them to further increase the variety of alternatives.

3. They should be helped to recogize the influence of significant others present in their lives. For Vietnamese clients, the influence of parents, spouse, certain relatives and friends can be extremely important in career decision making.

4. Vietnamese clients should be helped to learn and apply career decision-making skills familiar to Western culture. These skills include clarifying who the important people in their lives are, what their expectations may be and how those expectations may be dealt with, clarifying values, setting goals, generating alternatives, seeking information, estimating risk, planning, re-interpreting past events, and generalizing. This linear, logical approach to career decision-making may be new to your Vietnamese clients. They may need time and "proof" before they accept it as an approach they can use.

5. You should assume that you are or will become a valued role model for your Vietnamese clients and thus could have a powerful impact on their career-related choices. Be aware of what you are reinforcing and modeling at all times.

6. Since the Vietamese's social environment is a factor influencing career development, try to tie in the various aspects of your client's life. You may find it useful to work with family members ad employers to suggest strategies they can try to meet the needs of your client. If you do interact with your client's family, utilize the strategies mentioned in the Project Manual in order to have effective and comfortable meetings together.

Table 1

THE RELATIONSHIPS OF CAREER DEVELOPMENT THEORIES TO CAREER GUIDANCE PROGRAMS*

Theory	Assumptions	Program Implications
ACCIDENTAL	1. People tend to pursue alternatives that are familiar to them. 2. People tend to delay making career decisions. 3. People often choose available alternatives without considering their career plans.	1. Expose students to many alternatives. 2. Help students know about and acquire the skills that enable them to exercise more control over their lives.
TRAIT-FACTOR	1. Individuals possess unique patterns of capabilities and potentialities (traits). 2. A particular set of qualities is possessed by successful workers in each job family (factors). 3. It is possible to predict the success of each individual in each job family or occupation.	1. Assess individuals' traits. 2. Obtain lists of the factors necessary for success in each job. 3. Match each individual with the right job.
DEVELOPMENTAL	1. Vocational development occurs throughout life. 2. Occupational choice is a series of decisions, not just one 3. There are stages of vocational life. 4. Individuals have different patterns of vocational development. 5. Many factors influence occupational choice.	1. Provide guidance services at all ages. 2. Develop materials and services for each level of vocational maturity. 3. Do not restrict vocational guidance to job choice. 4. Discuss potential problems tha could arise in different stage and strategies for preventing solving them
DECISION-MAKING	1. Vocational selection is a rational process. 2. This process includes: a) a decision maker; b) a decision; c) alternatives; d) evaluation of alternatives; e) the selection of an alternative; and f) actions to implement the selection. 3. People are able to use information to make wise choices.	1. Teach students the decision-making process. 2. Make information available to them.

* From Sanderson B. and Helliwell, C. Career Development Theory.

Theory	Assumptions	Program Implications
ECONOMIC	1. People make rational decisions. 2. Economic return is a major factor in vocational choice. 3. Accurate information on cost, rewards, and risks is available.	1. Provide students with information on the economic outlook of various occupational fields, the rate of return of education or training, and sources of financial aid. 2. Help students recognize that a college education does not assure a good job.
SOCIOLOGICAL	1. Vocational selection is a developmental process. 2. A person's background influences the choices he or she makes. 3. A person's background may limit his or her perspective on alternative job choices.	1. Begin career guidance in the elementary grades. 2. Expose students to more alternatives. 3. Develop approaches to increase the options special student groups perceive. 4. Help students learn career decision-making skills so they may exercise more control over their lives. 5. Include family members in guidance activities 6. Have school personnel examine their own biases and explore how the school environment is influencing students.
PERSONALITY	1. Individuals develop needs in early childhood that they seek to satisfy in their choice of an occupation. . 2. Personality types tend to cluster in certain occupations. 3. People should choose a career area appropriate for their personality type.	1. Provide counseling for people with career problem 2. Provide information to student about personality types and their relation to occupations so students may make appropria choices. 3. Help clients identify their ne 4. Expose clients to various pers ality types and environments
SOCIAL-LEARNING	1. Career decisions are based on anticipations or predictions learned through a long series of interrelated events in a person's life. 2. Human learning is cognitively mediated and under a person's control.	1. Help students understand the forces that influence their career choices. 2. Help them expand the range of career alternatives they consider. 3. Help students learn career [illegible]cision-making skills and self-reinforcement so they may exercise control over their career development.

TABLE 2

The Realistic (R) type likes realistic jobs such as automobile mechanic, aircraft controller, surveyor, farmer, electrician. Has mechanical abilities, but may lack social skills. Is described as:

Conforming
Frank
Honest
Humble
Materialistic
Natural
Persistent
Practical
Modest
Shy
Stable
Thrifty

The Investigative (I) type likes investigative jobs such as biologist, chemist, physicist, anthropologist, geologist, medical technologist. Has mathematical and scientific ability but often lacks leadership ability. Is described as:

Analytical
Cautious
Critical
Curious
Independent
Intellectual
Introverted
Methodical
Modest
Precise
Rational
Reserved

The Artistic (A) type likes artistic jobs such as composer, musician, stage director, writer, interior decorator, actor/actress. Artistic abilities: writing, musical, or artistic, but often lacks clerical skills. Is described as:

Complicated
Disorderly
Emotional
Expressive
Idealistic
Imaginative
Impractical
Impulsive
Independent
Intuitive
Noncomforming
Original

The Social (S) type likes social jobs such as teacher, religious worker, counselor, clinical psychologist, psychiatric case worker, speech therapist. Has social skills and talents, but often lacks mechanical and scientific ability. Is described as:

Convincing
Cooperative
Friendly
Generous
Helpful
Idealistic
Insightful
Kind
Responsible
Sociable
Tactful
Understanding

The Enterprising (E) type likes enterprising jobs such as salesperson, manager, business executive, television producer, sports promoter, buyer. Has leadership and speaking abilities but often lacks scientific ability. Is described as:

Adventurous
Ambitious
Attention-getting
Domineering
Energetic
Impulsive
Optimistic
Pleasure-seeking
Self-confident
Sociable
Popular

The Conventional (C) type likes conventional jobs such as bookkeeper, stenographer, financial analyst, banker, cost estimator, tax expert. Has clerical and arithmetic ability, but often lacks artistic abilities. Is described as:

Conforming
Conscientious
Careful
Conservative
Inhibited
Obedient
Orderly
Persistent
Practical
Self-controlled (calm)
Unimaginative
Efficient

Source: "Understanding Yourself and Your Career" by John L. Holland, Ph.D. for use with the Self-Directed Search.
Consulting Psychologists Press, Palo Alto, CA.

APPENDIX C

Search Procedures Used in Vietnamese Career Education Project

To Locate Career Assessment Instruments

The effort to select assessment instruments for the Manual involved six steps: 1) determining the target audience; 2) selecting "content" areas to be covered; 3) reviewing secondary information sources; 4) surveying primary information sources; 5) choosing final selection criteria; and 6) making final selections. Each step is explained briefly in this section.

1. Determining Target Audience

In an effort to meet the needs of a very diverse audience, assessment instruments were sought which would be appropriate for use by or with Vietnamese students (or prospective students) at the secondary, postsecodary, and adult level. The assumption was made that Vietnamese clients would range from those who have lived in the United States for five or more years and who are fairly familiar with their new culture to those who have recently arrived and who have not become acquainted with the American culture or language.

2. Selecting Content Areas

What kinds of instruments would be most useful to community college guidance personnel and others committed to providing career guidance for Vietnamese clients? Efforts to answer this question led to the first part of the search to find measures for the Manual. A review of the literature and contacts made with other projects serving Indochinese clients were productive in providing information. Seven assessment categories emerged as being most important in providing career guidance for Vietnamese:

- English ability
- Other Abilities or Skills
- Interests
- Values
- Personality Factors
- Occuptional Knowledge/Awareness
- Cultural Awareness

3. Reviewing Secondary Information Sources

The third step in the search effort involved a review of secondary information sources for measures that fit the identified content areas and target population. The review included the following:

- Education Resources Information Center (ERIC): This review provided a listing of tests useful for assessing clients' English ability.

- Research monographs, reference books, and textbooks: Several education texts and reference books were examined for mention or display of suitable measures.

- Test and measurement compendia: Collections of reviews of various assessment measures were examined. Two of the most useful were the U.S. Department of Education's Sourcebook of Measures of Women's Educatonal Equity and Buro's English Mental Measurement Yearbooks.

- Educational test files: Test files from the American Institutes for Research were examined.

4. Surveying Primary Information Sources

In order to identify recently developed instruments and solicit additional suggestions of relevant measures, a primary information survey was conducted.

- Test publishers: Several commerical test pubishers were contacted and asked about suitable instruments.

- Directors of Indochinese projects and programs: Several individuals throughout California as well as other states were asked for suggestions and recommendations of instruments suitable for career guidance of Vietnamese. Several provided names of instruments and/or examples of instruments they had developed. The search effort resulted in the collections of several instruments.

5. Choosing Final Selection Criteria

Project Staff developed a proposed set of selection criteria, which was presented to the Project Advisory Group for review. Using the approved 18 criteria as a framework, each instrument had to:

- Conform to one or more of the identified assessment content areas
- Have general rather than specialized/narrow application to career development
- Have a high level of face validity
- Have a nonprejudicial title
- Show evidence of traditionally acceptable levels of validity
- Show evidence of traditionally acceptable levels of reliability
- Contain items that are clear, readable, unambiguous, and free from grammatical and typographical errors.
- Be accepted by a review team of Vietnamese and American professionals
- Be suitable for use at the secondary, postsecondary, and/or adult student level
- Be suitable for use with both males and females
- Be free of sex role, handicap and age stereotyping
- Be free of pronounced cultural biases
- Be available through purchase or reproduction for use by trained guidance specialists
- Be easy for guidance personnel to learn, administer, and interpret
- Take no longer than one hour to complete by student
- Be inexpensive to reproduce, purchase, administer, and score
- Be approprite for individual or group administration
- Be hand scorable

6. Making Final Selections

Project Staff had two uses for these criteria. The first was to recommend the actual list of criteria to guidance specialists and others working with Vietnamese clients for use in selecting career assessment instruments. The second use was to select some instruments to be described in this Manual. Those descriptions appear in the Career Assessment section.

APPENDIX D

JOB DEVELOPMENT TECHNIQUES FOR COUNSELORS

I. Definition

A Job Development Contact (JDC) is a contact made, either in person or by telephone, for the purpose of soliciting an employer's order for a specific applicant for whom you have no suitable opening currently on file.

Job development is more than finding jobs or providing supportive services for workers. It is a highly integrated set of sequenced activities that combine various levels of skill and expertise. It is concerned with the client before placement, during placement and after placement. Job development also takes into consideration the needs of both, the client and the prospective employer. It does not begin with the random solicitation of employers for jobs but rather involves a high degree of preparation. Prior to making a JDC, the following is essential:

II. Steps in Job Development

A. Know your applicant

1. Skills, knowledges and abilities
2. Kind of work wanted, experience, education and transportation
3. Other assets making the applicant a good potential employee (i.e., reliability, neat appearance, plans to take related after hours courses, etc.).
4. Employment demands (wages, hours, commuting limits, etc.)
5. Any potential barriers to employment which may need to be discussed and negotiated with the employer. (Prepare possible solutions and selling points in advance).
6. Does the applicant want the job you are planning to JDC for?

B. Know the job and related labor market information

1. The job duties and SKA's or background needed for a person to qualify
2. The industries which utilize the occupation
3. Other related occupation in expanding industries for which the applicant may qualify

C. Know the firm you are about to contact

1. Name of the hiring authority
2. Product, service, or activity
3. Employment outlook (recent or impending layoffs, expansions, etc.)
4. Utilization of the occupation for which you are making the JDC
5. Employer's hiring standards
    a. Tests
    b. Physical requirements
    c. Education, etc.

6. Existence of approved Affirmative Action Plan or large federal contract
7. Existence of union agreement covering the occupation
8. Availability of public transportation

III. A. JDC is composed of the following five selling points:

1. Establishing contact
2. Stimulating interest
3. Developing the interest
4. Meeting objectives
5. Closing

B. While making the JDC, be sure to:

1. Speak with the hiring authority and introduce yourself by name and and school agency (e.g., "I'm Jerry Green with San Jose City College").

2. State the purpose of your call and briefly describe the qualifications of the applicant.

3. Stay positive, but honest
   a. Stress the person's assets and qualifications
   b. Anticipate and be ready to meet objections, but don't initiate problems.
   c. If an employment barrier is relevant and needs to be discussed, mention it but emphasize the client's ability to do the job and qualities for being a good employee.

4. Avoid retreating too quickly.

5. Avoid over-selling by staying sensitive to the employer's reactions. (This is often the point at which the employer begins to ask non-performance related questions such as the applicant's ability to commute, or when he or she would be able to start work.)

6. Set up a specific appointment date and time and give the client's name to the employer.

7. Be sure to leave your name and phone number with employer.

C. Other suggestions and pointers

1. If the employer is hesitant, suggest a trial period or have the job start as a part time experiment.

2. If the employer is concerned about employment barriers, you might mention that some of his currently successful employees may have had similar problems. Barriers such as language handicaps, etc., can be overcome. Stress applicants willingness to work and qualifications.

3. If the employer is clearly too busy to talk, ask for a time at which you should call back.

4. If there is really no opening, or there is a valid objection that makes the employer unable to use this person, leave the door open to contact the employer for a different client in the future. Also ask the employer whether he knows of other firms who may be able to employ this person.

IV. Sources of Potential JDC Leads and Employer Information

A. The following sources have proved useful for developing JDC leads:

1. Employers with whom you have made placements in the past
2. Employment Service Representatives
3. Other staff members
4. Employers suggested to you by other employers who were unable to use the client
5. Want ads, trade and professional journals, directories of firms in various industries
6. Yellow Pages
7. Information gained in the course of interviewing other applicants (where they last worked, where they have looked on their own, etc.).
8. California Manufacturers' Register, Times Mirror Publisher

B. For general information on occupations and industries, consult the D.O.T. (Volumes I and II), the Job Bank Labor Market Information Specialist, ED&R publications, and the library.

C. For detailed information on specific employers, you may want to request some brochures from the firm itself, if it is a fairly large one. They will probably appreciate your interest.

V. Developing your Own JDC Lead File

Because of the time consuming process of researching the employer information needed to make a good JDC, it is essential that each interviewer develop, over time, his or her own JDC lead file.

This file usually consists of 3 x 5 or 5 x 8 cards filed by DOT, or alphabetically by employer or industry. Employer information listed in item II.C. above should be entered on the card. Other helpful information might include:

---previous JDC results
---Employer requirements for occupations in which JDCs may be welcome
---new developments in the company

Development of the file may begin by making cards on the following:

1. Employers with open orders in occupations you may wish to JDC for in the future
2. Employers with whom other interviewers have made successful JDCs
3. Employers on whose orders you have made placements in the past

Once the file is begun, be sure to include all subsequent leads and information received. In a fairly short time you will have a very useful resource of your own.

Job Development Attempt: A contact made with an employer, usually by telephone, to solicit a job interview for a specific applicant when there is no suitable opening currently on file.

Purpose of JDA: To assist qualified job-ready applicants in their search for employment.

CRITERIA TO LOOK FOR BEFORE JOB DEVELOPMENT:

1. Applicant should be able to state a job goal.
2. Job goal and applicant's qualifications must be compatible.
3. Applicant and interviewer should agree on goal.
4. Should be reasonable opportunity for occupation in that job market.
5. Applicant must be able, available, and willing.

SOME OF THE ESSENTIALS IN EFFECTIVE JD PLANNING:

1. Applicant must be job-ready.
2. Know the applicant's qualifications.
3. Know applicant's restrictions, such as wages, hours, disabilities, transportation problem.
4. Know the employer, industry, types of jobs, hiring practices.
5. As much as possible, be prepared for employer's objections.

SOME COMMON ERRORS

1. Not making contact with the hiring authority.
2. Not knowing your applicant's qualifications.
3. Introducing an objection.
4. Overselling.
5. Forgetting to ask for a specific appointment.
6. Forgetting to give applicant applicant's name.

PROBLEMS CAUSED BY LACK OF PLANNING WHICH RESULTS IN A POOR REFERRAL:

1. Your self-esteem as a job developer is adversely affected.
2. Employer loses confidence.
3. Everyone's time, including expense, has been wasted.

THE FIVE BASIC STEPS IN SELLING:

1. Establish contact.
2. Stimulate interest.
3. Develop.
4. Meet objections.
5. Close.

WHAT TECHNIQUES CAN BE USED TO LEAD THE EMPLOYER TOWARDS "INNOVATION"?

1. Emphasize qualifications.
2. Do not dwell on whatever makes the applicant "different".
3. Try to keep the discussion positive.
4. Consider a trial period or part-time job.

HOW MUCH DO YOU REALLY NEED TO KNOW ABOUT THE EMPLOYER?

1. Who is the hiring authority?
2. What does the company do?
3. Is there a union contract?
4. Is it seasonal work?
5. Is transportation needed?
6. Past placement and JD record with EDD

THREE QUALITIES EMPLOYERS LOOK FOR IN NEW EMPLOYEES:

1. Skills

2. Appearance

3. Attendance

SIX TYPES OF EMPLOYERS YOU CAN EXPECT TO ENCOUNTER:

1. Satisfied
2. Unknown
3. Indifferent
4. Busy
5. Dissatisfied
6. Interested

GOOD JOB DEVELOPERS ARE "SELF STARTERS" IN CONTACTS WITH EMPLOYERS:

1. Do not be overly aggressive, but do not retreat too quickly.

2. Have confidence in your ability.

3. Remember that your job is to get people jobs.

SOURCE: Employment Development Department, State of California

PLEASE SHARE YOUR IDEAS WITH US

San Jose City College has received a Vocational Education Act, Subpart 3 grant July 1, 1981 - June 30, 1982 to develop a Comprehensive Career/Vocational Counseling Course designed to meet the specific linguistic and cultural needs of the thousands of LES/NES Indochinese refugee students enrolled in California Community Colleges.

Topics may include but not be limited to:

- Orientation to American Culture
- Orientation to California Community College Programs/Services
- Cultural Factors Relevant to Career Counseling
- Vocational Testing/Assessment
- Transferability of Skills
- Survival Job Language/Writing Skills
- Career Planning (Long Term Vs Short Term Goals)
- Career Decision-Making Processes
- Career and Labor Market Information
- Non-Traditional Career Opportunities
- Community Career Exploration/Field Experience
- Apprenticeship and Vocational Training Programs
- Cooperative Work Experience Education
- Statewide and Local Resources Available to Indochinese Refugees
- Overcoming Racial, Sexual, Age, Handicapped Bias
- Job Search and Interview Skills
- Success in Employment
- Employee Rights and Responsibilities
- Upward Mobility

The topics will be developed into modules which will include student activities/materials.

Please share your ideas, successes, materials, techniques with:
Project Director Patricia Hawkins Katz
Department of Counseling
San Jose City College
2100 Moorpark Avenue
San Jose, CA 95128
(408) 298-2181

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